

# The Nation.

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## The Week.

SENATORS and representatives are at home and begin to meet their constituents. We hear of speeches made by Rousseau, Speaker Colfax, Doolittle, Dixon, Wilson, and Trumbull. Judge Trumbull's was delivered before a very large gathering in Chicago, and for its matter and its author will be generally accepted as the Union party's arraignment of the President and his policy. The story, with which the country is so familiar, of Mr. Johnson's threats and promises and his performance of them, was once more told; how treason was to be made odious, and how not one traitor has been punished; how traitors were to take a back seat in the work of reconstruction, and how Monroe, and Orr, and Perry, and Humphreys got the President's pardon in order that they might take front seats; how Mr. Johnson was to be the Moses of the negro race, and how he twice vetoed the Freedmen's Bureau bill, which he had seen in manuscript, which he had seen in print, which Mr. Trumbull had repeatedly talked about to him, to which he had never lisped a word of opposition; how he said in his annual message that it was the duty of Congress "to mete out exact and equal justice to all," and how he vetoed the Civil Rights bill; how he acknowledged his obligations and declared his adherence to the Union party which made him Vice-President, and how he goes into convention in Philadelphia with Vallandigham and Stephens, rebel and copperhead, to devise, if possible, some plan to take the country from the men that saved it and give it over to the men that endeavored to destroy it; how he proclaimed State rights, and has trampled on the asserted rights of every lately rebellious State. The speech is an able one—temperate, condensed, and weighty. But it is pitiable that Mr. Trumbull, a man of ability, of legal training, of judicial experience, a man whose course in Congress has given him an honorable name throughout the country, should be found willing to prostitute his influence to the encouragement of the most criminal folly merely because he hopes to seduce Fenian marauders from their natural allegiance to the Democratic party.

OF course there are several accounts of the way in which the New Orleans riots began. The *Times* of that city insists that a white man was harmlessly looking at the procession of negroes marching down Canal Street, when a freedman shoved him aside. The policemen near by supposed the negro had struck him, and attempted to make an arrest. On the other hand the *Tribune*, also professing to give the

testimony of an eye-witness, asserts that the white man shoved aside had previously fired his pistol into the crowd of negroes. And the accounts are nearly as conflicting as they proceed further. One or two things, however, seem tolerably clear. The procession above mentioned, about one hundred strong, and preceded by a band of music, was evidently not equipped for fight. The same thing may be said of the negroes gathered around the Institute building; they seem to have been for the most part unarmed, and chiefly anxious, after the attack began, to escape with their lives. The *Times* gives an anti-negro account, but it admits that the negroes seemed little inclined to attempt a rescue of the persons first arrested. The people within the Institute were not many of them armed. Of the members of the Convention, only one seems to have had a pistol with him, and he at the request of the others left the hall when hostilities appeared to be imminent. And certainly the victory of the police was an easy one. On the whole, Sheridan's view is doubtless the correct one. Blood, much blood, has been wantonly spilled. Had it been necessary to arrest every Union man in New Orleans, it could have been done without the loss of a single life.

DISPUTES about who fired the first shot in New Orleans are really disputes about the occasion of that horrible outbreak and not about its cause. That is to be found revealed in the atrocities which were perpetrated upon Union men and negroes, when once the mob had fairly got at them. Says the New Orleans *Times*: "To see the negroes mutilated and literally beaten to death, as they sought to escape, was one of the most horrid pictures it has ever been our ill fortune to witness." A negro who runs for his life, and takes refuge behind a pile of lumber, is shot at for a long time, till at last he is killed. Two negro boys are taken out of a street car and shot by the police. A negro, "who had probably escaped from the main building through the adjoining yards, is shot by a policeman, and lies dead in the street; by and by a white woman comes and throws a stone upon his head." "Another and another fell," the *Times* says, "killed while the police were bearing him off." Dr. Dostie, when the mob and police together enter the hall of the Convention, is shot by a policeman, and falls to the floor. As he lies extended a second policeman comes and fires four or five balls at him. Then he is dragged alternately by the hair and feet, and flung aside with some other bodies supposed to be dead. Being removed by friends to the Hôtel Dieu, it is found that his head and arms are bruised badly as if with clubs or bricks, that he has knife wounds in the neck, and one in the chest. We read of another Unionist whose dead body has seventeen knife and bullet holes in it. The hatred which mangles and mutilates its enemies in this way, and we dare to say that the half is not yet told, would hardly stand long tormented by scruples, waiting till some negro shot down an unoffending white man.

It has been the custom among certain people to deride the notion that when the Southern States are re-organized and put irrevocably into the hands of their own citizens, there is danger that the guarantees extorted from them by Mr. Johnson would eventually be repudiated. Mr. James Alcorn, of Mississippi, makes an address to his fellow-citizens in which he laughs at such a supposition and pours contempt on the meanness of soul which could harbor apprehensions of that sort. Yet Chief-Justice Ruffin, whose legal abilities and legal knowledge are venerated by every North Carolinian, maintains, in a recently published letter, that the Reconstruction Convention of that State was in no proper sense a convention, and that none of its acts are lawfully binding. It was a body of men, he thinks, which represented the will of Andrew Johnson, a military dictator, and did not represent the people of North

Carolina. Judge Manly, a prominent member of the Convention, also supports this view. In fact, all the experience of the past year goes to show, what might have been known *a priori*, that whatever gains of the war are to be held permanently by the loyal people must be bound fast by ties which nothing but a new war can loosen. Amendments to the Constitution of the United States are better, apparently, than amendments to the constitution and changes in the statutes of North Carolina.

WE can never be too well informed of the motives and intentions of an Executive whose dread of centralization leads him to deny the loyal men of Tennessee the support which he volunteers the ex-Confederates of Louisiana. Not enough publicity has been given to a threat of interference in another State upon which peace has brought a return of peril with the first elections. The new constitution of Missouri directs the General Assembly to frame a complete and uniform registration law, by which qualified voters may be distinguished, and provides also an oath conditional of voting, by which rebels are disfranchised. Mr. Noell, who belongs to the party which is aggrieved by both these restrictions, recently made a visit to the White House, and has reported his conversation with the President, which was substantially as follows:

Q. Suppose Governor Fletcher, under pretence of carrying out the registry law, surrounds the polls with his militia and overawes the voters?

A. Then apply to the Secretary of War.

Q. But our people will not apply to the Secretary of War.

A. Then apply to me. It is the duty of the President to protect citizens in their rights.

If the conflict thus foreshadowed is to be precipitated, it is evident we have not yet seen the worst usurpation of which Mr. Johnson is capable. For if it is a part of the "rights" of citizens to vote without regard to the conditions lawfully imposed by State authority, there is nothing to prevent the subversion of the elections in every State where these conditions exist; and New York, equally with Louisiana, may be set down as lost to the cause of Union and republican government.

THE long and bitter contest in Kentucky for the clerkship of the Court of Appeals has terminated, and the result is what we fancy most people in the State and out of it were expecting—General Hobson, Unionist, is badly beaten by Mr. Duvall, whom it is not a misuse of language to call the rebel candidate. Many circumstances connected with the canvass are remarkable enough as occurring in a State in the Union. Men in the uniform of the rebel army have occupied places on the platforms of Democratic speakers; Grant's name or Sherman's it was usual to hiss and groan, while those of Lee and Johnson were received with cheering. Hurrahs for Jefferson Davis were always in order. Mr. Vallandigham and Mr. Pendleton were imported by the friends of Duvall to stump the State in his behalf. But Mr. Pendleton was found to be of no service; in the eyes of the Kentucky Democrats his association with McClellan in the presidential campaign of 1864—small a crime as that would seem to be—was an offence not to be overlooked, and the lion of the hour was Mr. Vallandigham. It is not to be supposed that the condition of public sentiment in Kentucky is not far better than in the excluded States.

THE *World* objects to the statement made by a correspondent in a recent number of THE NATION, that it is perilous to utter "Union sentiments" at the South. With the probably wide difference in the definitions which we should each assign to the phrase quoted, it would not be profitable to debate the question. We ask no other concession than the *World* itself makes, that some persons "may easily get into personal trouble" by speaking their own minds freely in the lately rebellious States. The test of the good government and liberty of any community is that protection is extended not only to "decent men of ordinarily considerate behavior"—who are not supposed to need it—but to those not included in that euphemism; the men, in other words, whose opinions differ from those of their fellow-citizens, but whose right to entertain and to utter them is just as indisputable. Neither public sentiment nor the law permitted free speech or free thinking at

the South in times past. The recent occurrences in New Orleans show that the rule of mob violence is returning with even increased ferocity.

THE policy of acquainting foreign and quasi-hostile powers with the secrets of our monitor system, as Secretary Fox is doing with the *Miantonomah* on the other side of the Atlantic, has been more generally censured than discussed. The chances of European attack on this country are, however, always very slight, in view of the great ocean to be crossed; and the stronger the conviction abroad that we are abundantly able to defend ourselves, and fertile in every kind of expedient according to the exigency, the smaller the likelihood of our being molested. Now the achievements and capacity of our navy were always disparaged in England during the late rebellion, and with a degree of sincerity which only ocular demonstration to the contrary could unsettle. What Mr. Banks and his "live admiral" would have done in an offensive manner, Mr. Fox has accomplished by unostentatious courtesy, and the tone in which the British press treats the question of iron-clads already betrays less confidence in Capt. Coles and less contempt for Capt. Ericsson. It would not be generous, nor is it necessary, to attribute to Mr. Fox's visit Lord Stanley's proposition to make indemnity for the *Alabama's* depredations; but the support which it may receive will, perhaps, have been largely determined by the recent presence of a monitor in British waters.

MONG CHAW LOO, who has been living in America for some eight or nine years and getting himself a liberal education, has just brought a suit against the owners of the packet-boat *J. H. Best*, which plies on the Muskingum River. He claims damages in the sum of five thousand dollars "for mental and bodily anguish suffered." It appears that the Burmese gentleman had paid full fare on the boat, and when the barbaric dissonance of the gong of his native land summoned the first-class passengers to dinner, he was ordered back from the table, stigmatized as "a colored person," and directed to wait. Every American, we suppose, will feel a natural sympathy with the exquisite grief and pain of this first-class passenger, intent on "a square meal" (for he was educated here) and determined to get his money's worth, who, in the midst of his rush to the dinner-table, is, for any reason whatever, stopped and turned back. On that ground we should look to see Mr. Loo recover exemplary damages. But the element of color always complicates these matters. A Muskingum jury will probably consider Mong Chaw Loo a Chinaman, and to allow a Chinaman the luxury of despising the negro, of suffering mental agony because a colored waiter takes him for a countryman, is more than will probably be done.

A GENTLEMAN who has already published a little work entitled "The Steam Locomotive Revealed in the Bible," and who may, therefore, be supposed to possess a very peculiar fitness for conjectural criticism, has just put forth a remarkable explication of the third chapter of Habakkuk. It consists of the prayer of the prophet, and, if Mr. Gregg knows anything about it, "indicates the great achievement of the laying of the ocean telegraphic cable." Of such edifices a sample brick enables one to judge. The eleventh verse reads as follows: "The sun and the moon stood still in their habitation;" and Mr. Gregg comments thus: "Through telegraphic rapidity the element of time seems eliminated, as though the heavenly bodies were stationary." "In the fourteenth verse," says the critic, "I translate villages or villagers *unlearned fools*, a paraphrase, as I believe (saving their favor), for the political economists."

THE facetious Dr. Nott is willing, as he says, "to stake what little reputation I may have upon the assertion that the negro must fail as an agriculturist." We have known more venturesome wagering than this, so far as stakes are concerned, though, as the doctor has very little to live upon besides his reputation, the loss of it would be serious indeed. We suppose he means a free agriculturist; for, in the palmy days of the patriarchal institution, we had thought that at the South a cultivator and a black man were pretty nearly synonymous, and slavery, as we all know, was the right place for the right African. Our distinguished ethnologist is undismayed by the "flattering accounts from all quarters, to the effect that the negroes are working well, and that a large crop of cotton in 1866 will be the result." This is all



due to the high rates of cotton; but, that stimulus over, the freedman will first forsake his hoe, then "deteriorate morally and intellectually," and finally become extinct—out of regard for Dr. Nott's little reputation, which has been rudely shaken by the slave's surviving his emancipation four-and-twenty hours. The doctor's theory, that the negro will not till the soil for wages, seems to have been extensively adopted among the planters, who find it convenient, at least, to withhold the wages after the soil has been tilled.

THE cholera is unmistakably prevalent in several parts of England. The London *Spectator*, with a singular degree of positiveness in a matter which is, to say the least, quite debatable, rebukes the officials who have ventured to call the disease contagious. The cholera could no more, it says, "be brought in a ship across sea than gout could;" the proof being that in India a regiment attacked with it has only to march a few miles to get rid of it; and the conclusion being that "the poison, though it may travel, is conveyed by the air, and not by sick persons." We should prefer, before accepting this reasoning, to learn something about the locality reached as compared with that abandoned, and to be persuaded that the constant change of the place of the deposits of the regiment had nothing to do with checking the communication of the poison.

IN the midst of the greatest war ever undertaken by her, Italy has, almost silently, achieved a great social revolution. By the royal decree of the 7th of July, conformable to the law of the 28th of June, religious corporations throughout the peninsula, excepting, of course, the Papal territory, have been suppressed, and their property confiscated to the uses of the state. The members of the various orders, the monks and nuns, and the servants of the establishments thus dissolved, are classified and indemnified either by annuities or subsidies. Opposition to the execution of the law is visited with severe penalties and forfeitures. Books, manuscripts, scientific documents, the archives, monuments, and objects of art, valuable antiquities, etc., found in the edifices belonging to the suppressed bodies, are to be deposited in the public libraries and museums of their respective provinces. Several buildings famous for treasures of this sort are specially named to be preserved. The fruits of this important measure are to redound immediately to the benefit of public instruction. The overthrow of monasticism, however, is in itself the removal of the last fetter on human intelligence bequeathed by the Middle Ages; for Popery henceforth is to darken only the narrow space which it holds with temporal supremacy—nor that, we believe, for ever nor for long.

WHEN the Austrians, after a contest, had been obliged to abandon Olmütz, they retreated into Hungary in order to gain Vienna without molestation. Just before Pressburg, which lies east of Vienna on the Danube, they were confronted and cut off by the enemy, who had crossed the river March at Skalitz, in anticipation of their retreat. The engagement which ensued on the 22d was interrupted in behalf of a five days' armistice; and since that time peace has been uppermost in the minds of the high contending powers. On the 25th, an eight days' suspension of hostilities was agreed upon between Austria and Italy. Prague has been selected for the place of final settlement, and Austria there goes into conference upon terms infinitely more humiliating than those which she rejected when offered by the Emperor Napoleon. It is already agreed that Germany north of the Main—that is, nearly, north of the 50th parallel—shall constitute a confederation under the lead of Prussia. Southern Germany may take care of itself, and form another confederation, with or without Austria. The latter relinquishes her portion of Schleswig and Holstein, as well as Venetia. She also is to make indemnity to Prussia, for war expenses, of several millions of dollars.

Prussia, it remains to add, had penetrated Bavaria as far as Hof, and, toward the Rhine, had occupied Mannheim and Heidelberg. Gen. Manteuffel's exactions from the wealthy city of Frankfort had been met with protests and appeals to the King of Prussia, and, by the Chamber of Commerce, with a flat refusal to pay the additional 25,000,000 florins.

#### THE FREEDMEN.

A BOARD is now in session in Washington revising the orders and regulations of the Freedmen's Bureau. It is composed of the following officers: Brevet Maj.-Gen. David Tillson, president; Brevet Maj.-Gen. J. W. Sprague, Brigadier-Gen. E. M. Gregory, Surg. T. B. Hood, Chap. M. French; Capt. J. W. De Forest, Secretary.

—The U. S. Marine Hospital at Charleston, S. C., has been purchased at auction by the Episcopal Home Missionary Society of South Carolina, for a freedmen's school-house. Rev. A. T. Porter, of that State, is trying to raise a portion of the purchase-money at the North.

—The Superintendent of Schools, Mr. Alvord, makes a report of the number of schools, scholars, teachers, etc., of which the following is a recapitulation: Number of freedmen's schools in the South, 1,002; of teachers, 1,409; of scholars, 91,413. These are only those that are regularly reported. There are many more that cannot be got at—of those taught by white teachers as well as colored. South Carolina shows the largest estimated number of scholars, 12,017 being the number reported. Virginia comes next, having 11,784. The District of Columbia has 74 schools, 132 teachers, and 6,552 scholars. In South Carolina the colored people in several localities have entered earnestly upon the work of erecting new school-houses, and have defrayed a fair proportion of the expenses. Superintendent Tomlinson reports that "the educational efforts of the past term have had another result not less satisfactory than the progress of the colored children—a growing conviction among the white residents of South Carolina favorable to their education. . . . In many districts the bitterness that was openly manifested toward Yankee teachers is abating, and, in some cases, requests have been made by planters for Northern teachers to be sent to their neighborhoods." Still, violence is yet to be apprehended in all parts of the State, from turbulent men, who are emboldened by the withdrawal of the Federal troops.

—Certain citizens of Oxford, Mississippi, including a chancellor, two professors, and a trustee of the University of Mississippi, and two prominent members of the local bar, have united in an address to the people of the State concerning the education of the freedmen. They set forth their duties to the colored race on the ground of the divine injunction to preach the Gospel to "every creature" and of human gratitude for past services. They propose to sustain a Sunday-school for oral and other instruction, and have already organized one with a hundred pupils and twelve teachers.

—North Carolina has 119 schools in operation, 5 teachers, 130 scholars, and a daily average attendance of 2,634 pupils.

—It is painful to continue the record of wrongs and violence done to the blacks at the South, but the gradual development of the President's policy, and the illustration of it in the New Orleans massacre, forbid us to expect a cessation of acts which a few months ago it was difficult to cite. The mildest with which we can head the list is the refusal of a passage to a Mrs. Jacob and daughter from Savannah to New York after they had purchased first-class tickets. Mrs. Jacobs is the author of a slave-autobiography called "Linda," and both she and her daughter are, besides being nearly white, of perfectly ladylike behavior. In the same city, in order to exclude the colored people, the authorities closed the park upon all citizens. The courts in Kentucky and Virginia are officially reported to the Bureau to be, so far as the rights and life of freedmen are concerned, devoid of justice. In the former State the military authorities are prompt in making arrests under the Civil Rights act. In Virginia, Gen. Terry knows no remedy for the existing evils but the re-opening of the Bureau or military courts. The mayor of Richmond commits two colored men, victims of an assault, to prison, refusing witnesses in their behalf, with the remark, "I do not intend for you niggers to be equal with white men while I am mayor." Ex-mayor Saunders, a magistrate, tells a woman whose little girl has been beaten, "I am not in a humor for giving warrants. You must go away from here." In Tennessee, the "Reverend" P. C. Ament shoots a colored woman (July 25) in broad daylight, at twelve paces. In Arkansas, negro testimony is refused in many places. Justice Gray and Judge Smith are to be prosecuted accordingly. Justice Hopwood, of Calvert Co., Md., has been arrested for similar malfeasance. Lieut. Butts, of the Bureau, was murdered and robbed in Jackson Parish, La.

## Notes.

## LITERARY.

THE *Sacramento Daily Union* for June 25, 1863, published a summary of the bibliography of California, consisting of notes on over seven hundred volumes in print and manuscript, between 1544 and 1863, taking up twenty-five columns of the *Union*. This was the most extensive account of works on California then published, and contained much very valuable matter. A supplement containing over two hundred books and maps, some of them of very great rarity, was published in the same paper of the date of March 13, 1866. The compiler, Mr. Taylor, offered the catalogue as "notes and materials to aid in forming a more perfect bibliography of the old Alta California domain of 1750." It is to be hoped that these notes will be carefully digested and published in book form by the author, which will then be a most valuable contribution to the literary history of this country, and will bring to the knowledge of many what is now attainable only to the readers of the *Sacramento* paper.

—The Atlantic cable has at last been laid, with every prospect of continued success. The history of the partial success, of the failures and the struggles of the twelve years that intervened between the first organization of the Atlantic Telegraph Company and the successful trip of the *Great Eastern* this summer, is to be told by the Rev. Henry M. Field, the brother of Mr. Cyrus W. Field, who is the person best known to the American public in connection with the telegraph. The author has had access to all his brother's papers, and knows the inside history of the thing from beginning to end. With such advantages he can hardly fail to produce a readable book. Meanwhile, in the "Fortnightly Review" for July 1, can be found an interesting account of the same subject, and the lessons to be drawn from the previous failures, by Mr. J. Stephen, a practical electrician, whose preferences seem to be for the North Atlantic line *à la* Greenland.

—Some steps have been taken by the city government for the establishment of a large free public library in New York. Some of the London papers are agitating for a similar institution there. In their appeals they bring New York up as a conspicuous example of a city abounding in free libraries. This seems rather absurd to the actual inhabitants of the city, who, if they are detained at their business during the day, find the Astor Library closed, and to whom the only one accessible for a small fee is the Mercantile Library, imperfect as that is. Until the passing of Mr. Ewart's act, in 1850, for enabling town councils to establish public libraries and museums, there was not in all England a single strictly free public library. Many of the smaller towns have taxed themselves and erected such libraries, but London still remains without one. The libraries of the British Museum, of Sion College, and of Dr. Williams, are subject to restrictions which prevent their free use, and are open at such hours as to exclude entirely the man of business, the clerk, the mechanic, and the artisan; yet these are the only ones at all available. Paris now possesses seven perfectly free public libraries, and they are being organized by the government in every village; Berlin has two, and Vienna three. If the city government of New York would only start the library, rich men enough would be found who would be glad to fill it with books.

—The Palestine Exploration Fund has begun to yield most promising results in a province where they were least expected and most needed, viz.: in that of Semitic Paleography. A number of photographs, taken by the exploring expedition on various spots of the Holy Land, and comprising representations of some of the oldest Samaritan manuscripts, and, further, Samaritan and Hebrew inscriptions of a remote age, were submitted by the committee to Mr. Deutsch, of the British Museum. This gentleman has now reported upon them at some length, and, it appears, has been able to arrive at some very interesting conclusions, chiefly with regard to a long-contested Samaritan inscription found upon a stone in a Mohammedan minaret at Nablous. Mr. Deutsch has completely restored the reading of this, probably, oldest Samaritan epigraph in existence. The contents of the stone are, briefly, an abbreviated form of the Ten Commandments as found in the Samari-

tan Recension (8 lines); a sentence taken from the interpolated passage following these commandments in the Samaritan codex (line 9); and, finally (line 10), the formula, "Arise, O Lord!" "Return, O Lord!" which is of frequent occurrence in Samaritan worship. A great deal of additional light is also thrown by these new materials upon the vexed question of the age and primitive shape of the square Hebrew character, the final decision of which must be of the highest import for Biblical and post-Biblical criticism, archæology, antiquities, history, and the rest.

—The French Academy pays its tribute to the increasing importance of the United States, by selecting as the subject for the prize poem of next year "The Death of President Lincoln." Few themes from modern history could be more suggestive to the poet.

—At a late meeting of the Academy of Science, M. d'Archiac exhibited a round pebble, coated with a greenish micaceous schist, and possessing a fine grain, which was discovered by M. Garrigou in the lower grotto at Massat-Arriège, in the midst of a vast quantity of human remains and flint implements of the age of the fossil reindeer. On the smooth surface of this fragment, which is eighteen centimetres long and ten broad, is the profile of a bear, in the act of walking, extremely well executed.

—Professor Beesly, who not long ago set forth the character of Catiline in the new light of a representative democrat, has recently been doing the same for Clodius. In a late number of the "Fortnightly Review" he has given a new and very plausible version of the difficulty between Clodius and Cicero, which is said to have led to the latter's banishment. The difficulties in the received account, which depended chiefly on the information furnished by Cicero himself, were very great. It is a little too much to ask any one accustomed to reflect on political phenomena to believe that Cicero, stained with the blood of the popular leaders whom he had unlawfully put to death, was respected and beloved by the Roman populace, and that his exile and all the troubles that befell him were simply the result of a personal quarrel with Clodius. The trial of Clodius, Prof. Beesly thinks, was merely gotten up by the Senate in order to rid them of a man who they foresaw would be an awkward and dangerous enemy. For this purpose they raked up a charge of sacrilege, said to have been committed seven months before, but which had been entirely disregarded at the time, as few of the Roman nobility still believed enough of their religion to attach any importance to such a charge. At this trial Clodius was acquitted, not by bribery, but because the majority of the jury, following the precedents of the time, thought it for the best interests of their party. The banishment of Cicero was, no doubt, entirely owing to the part which he had taken in the *coup d'état* which ended in the smothering of the Catilinarian conspiracy. His recall was not asked for by the people, but was one of the conditions of the compact between the Senate and Pompeius, and was only obtained by breaking up the popular meetings by a mob of gladiators, by intimidation of the tribunes, and by importing enough Italians, attached to the Senate, to swamp the people's vote. Altogether, Mr. Beesly has thrown much light on the part which Cicero took in the Roman revolution, and his two articles ought to be read, especially by those who have lately perused Forsyth's "Life of Cicero," in order to counteract the erroneous impressions that they may have received from that entertaining book.

—Among recent publications in England are "The First Man, and his Place in Creation," by George Moore, M.D.; "Julius Caesar," a series of lectures by Prof. Saint-Hilaire, translated; "The Lake Dwellings of Switzerland," by Dr. Keller, of Zürich, translated by Mr. J. E. Lee; that absurd and readable book which has amused the subscribers to "Blackwood," "Memoirs of the Confederate War for Independence," by Heros Von Borcke, chief of staff to Gen. J. E. B. Stuart; and a volume of the viceregal speeches and addresses of the Earl of Carlisle during his Lord-Lieutenancy in Ireland. Longmans & Co. announce for October "The Life and Correspondence of Richard Whately, by Miss Whately; the ninth and tenth volume of Froude's "History of England;"—for November, "An Introduction to the Study of National Music," by Carl Engel; and "Sound," by Professor Tyndall. Messrs. Moxon & Co. will shortly publish "Lyra Elegantiarum," a collection



of some of the best specimens of *Vers de Société* and *Vers d'Occasion*, in the English language, by deceased authors, edited by Frederick Locker.

—A Sanskrit periodical is projected by the professors of the Benares College, to be called "The Pundit." It will be a sort of Indian "Notes and Queries," and, as such, will be valuable to Sanskrit scholars everywhere. It will also be devoted to the publication of singular and rare reliques of Sanskrit literature. It will afford to European scholars an opportunity which they have long been denied, of testing the famous learning of the Benares Pundits, and finding out whether it is only the remnant of traditional lore or a reality in itself.

#### SCIENTIFIC.

CLARK'S OBJECT-GLASSES FOR TELESCOPES. — The American Academy of Art and Sciences, at their meeting of May 30th, awarded the Rumford Medal to Mr. Alvan Clark, of Cambridge, Mass., for his improvements in the manufacture of achromatic lenses, as shown in his method of local correction. The optical parts of an astronomical telescope are: first, a large compound lens, called the object-glass, which forms an image of any object to which the instrument is directed, at a given point called the focus; and secondly, a combination of small lenses called the eye-piece, by which this image is magnified. The making of an eye-piece is a very simple optical problem, and the perfection of the telescope depends almost wholly on the excellence of the object-glass. In order that this may form at its focus a perfect image of the object to which it is directed, it is essential that *all* the rays of light, which it receives from any one point of the object, should be so bent by the glass as to meet exactly at a corresponding point of the image. Each one of the luminous points of the object sends to the telescope a separate beam of diverging rays, and a perfect object-glass will concentrate at a single point the whole light of each beam, and the collection of these points constitutes what we call the image.

Now no single lens can fulfil this condition; for the different colored rays, of which white light consists, are bent unequally not only by glass but also by every transparent material known, and the focus of the violet rays is nearer the lens than the focus of the red rays, while the other colored rays of the spectrum fall into intermediate positions. Hence the image formed by such a lens is more or less blurred and bordered by colored fringes, the defect thus caused being known as chromatic aberration. In order to correct this defect we must bend back the colored rays, and each to such an extent that they may all fall together. It is known that a concave lens acts oppositely to a convex lens, and, if placed behind the other, may be made to produce the correction required. But, if the concave lens is made of the same material as the convex lens, it will, while correcting the defect, bend back all the rays to their original directions, and thus destroy the whole effect of the first lens. Fortunately, however, for science, different kinds of glass bend the different colored rays very unequally. Flint-glass separates, or, to use the technical term, disperses, the colored rays much more than crown-glass, and hence a concave lens of flint-glass may be used to correct the chromatic aberration of a convex lens of crown. It will, it is true, bend back all the rays to a certain extent, so that they will not meet so soon, and will thus increase the distance of the focus from the lens, but, by its greater inequality of action on the different colored rays, it will, while thus only partially reversing the action of the lens, bring together at one point even the extreme colors. Such a combination of a convex lens of crown-glass with a compensating concave lens of flint-glass, is called an achromatic lens, and on its perfection the power of the modern telescope depends.

Another defect of lenses, fully as injurious as chromatic aberration, arises from the fact that, on account of the insuperable difficulties of grinding any other figure, the surfaces of lenses are necessarily made, at least in the first instance, spherical. Now no simple lens with spherical surfaces can collect at one point all the rays which a given luminous point sends to it. Those rays which strike the outer zones of the lens are proportionally more bent than those which strike the central zones, and are, therefore, brought to a focus sooner, and this inequality of action tends to blur the image even more than does the dispersion of the colored rays already referred to; this defect is called

spherical aberration, to distinguish it from chromatic aberration. As in the former case, the defect can be remedied by combining together two lenses so arranged that the second shall compensate for the irregular action of the first, and happily it is found that the same combination which corrects the chromatic aberration may be made to correct the spherical aberration as well. The desired result can be obtained by a combination either of two or three lenses; but although, theoretically, the last should give the most perfect image, it is found, practically, that the simpler combination is the best, and this is now always used, at least for large telescopes. In the double achromatic object-glass there are four surfaces, and to determine that relative curvature of these surfaces which will produce the best results is a problem which has engaged the attention of the best mathematicians. A form of object-glass very commonly used for astronomical telescopes was devised by Herschel, and consists of a double convex lens of crown-glass combined with a concave lens of flint-glass, the inner surface of the flint being made slightly concave or slightly convex, or even absolutely flat, as the density of the glass may require. Those who are curious in regard to the subject will find given in the "Proceedings of the American Academy" (vol. vi., page 169) the exact values of the radii of the spherical surfaces, not only in the system of Herschel, but also those in the systems of Fraunhofer and Gauss, either of which affords an equally satisfactory solution of the optical problem, although, on account of the greater mechanical difficulties in the execution of the curves, or in the mounting of the lenses, the system of Herschel is preferred by Mr. Clark.

In order to make an achromatic object-glass, a separate tool must be prepared for each surface to be grooved. The tool is simply a thick plate of cast iron or brass, which has been turned in an engine-lathe until the required curvature is obtained. In order to form a convex surface the tool must be evidently concave and for a concave surface the reverse. On this tool the glass is ground to the required form with sand or emery, and afterwards polished with jewellers' rouge, the interior of the mould in the last stage of the process being covered with a coating of pitch. The achromatic lens thus obtained is far from being perfect. It is true that in some rare cases a lens has been found to be excellent, just as it leaves the tools, but such a result is a pure accident. The defects arise from several causes—first, from the imperfection of the theory itself, since it is impossible by any combination of spherical surfaces to eliminate wholly the effects either of chromatic or spherical aberration; secondly, from the inequalities in density even of the best optical glass; and, lastly, from the necessary defects of mechanical execution. When we consider the extreme accuracy required, we are surprised that lenses even of moderate excellence can be thus made. Nevertheless, all ordinary achromatic lenses, such as are used for small telescopes or opera-glasses, receive no further finish, and, until recently, the most celebrated European makers could do but little more, even for their best instruments. If the lens was very defective it was again polished on the tool, but it was very much a matter of chance if the defect was removed, and the whole process of correction was one of pure empiricism.

More than twenty years since Mr. Alvan Clark, of Cambridge, introduced into the manufacture of achromatic lenses a method of local correction, by which he is able to remove all the defects just mentioned, and by gradual approximations to reach at last an almost perfect result. In order to understand his method, we must conceive of the lens as placed at some distance from a brilliant, luminous point in front of it. If the lens is perfect, all the rays emanating from this point and falling on the front surface of the lens will be concentrated in a single point behind it, the focus. When now the eye of the observer is placed at the focus it will see the whole surface of the lens illuminated. Let the eye be moved slightly to the right or the left, and the light will be seen to flash on and off the surfaces, as the eye passes alternately in and out of the converging pencil of rays. If, now, the eye is placed just within the focus, and slightly at one side, at the point where the light first flashes over the surface, the lens, if perfect, will appear equally illuminated from the border to the center. On the other hand, if there are any defects, one or more rings or zones of the lens will be seen to be lighter than the rest of the surface. This indicates that the corresponding portions of the lens have too slight a curvature, and, therefore, send their light to

a more distant focus; hence also the eye, placed on the borders of the converging pencil, receives an undue proportion of these straying rays. To remedy the defect, the adjacent dark zones of the lens, which have relatively too great a curvature, must be made thinner by polishing. The amount of material to be removed, however, is exceedingly slight, and, in practice, Mr. Clark, after placing the lens on its support, simply rubs over the portions indicated with a little rouge on the end of his finger. The lens is now examined as before, when it will probably be found that the position of the rings has shifted. Their position is again noted, and the lens treated as before; and this process is repeated many times, until at last an equal illumination of the disk is obtained. In examining his lenses so as to discover the position of the rings just described, Mr. Clark makes use of a long subterranean box, into one end of which the light is reflected from the zenith by means of a mirror, while at the other end there is a support for the eye. The lens is pushed into the box to the required distance on a little truck, which runs on rails, and is there immersed in air of perfectly uniform temperature—a condition of prime importance in the process we have described. This process, as may be readily imagined, is exceedingly tedious, and it requires several weeks to correct the figures of a lens of moderate size. Mr. Clark was employed over nine months on the large eighteen-inch lens which has been recently mounted at Chicago. But true success in any department of science comes only as the reward of toil, and, in the hands of a skilful artist, this method of local correction becomes a process of constant approximation, by which, in time, an almost perfect lens must necessarily be obtained. It has enabled Mr. Clark to carry the manufacture of achromatic lenses to a higher perfection than has ever before been attained. The great glass of the Chicago telescope could not have been constructed by the methods which are still almost universally used in Europe. A similar method of local correction was also used by the late Mr. Fitz, of New York, and the excellence of his glasses is well known, although he does not appear to have carried the method to the same degree of perfection which has been attained by Mr. Clark. It is a noteworthy fact that these methods, which are essentially alike in principle but entirely different in details, are both wholly American. A few years since M. Foucault, of Paris, applied a similar method to the construction of silvered-glass mirrors for reflecting telescopes, and in a paper presented to the French Academy describing his process, he suggests that a similar method might be used in constructing achromatic object-glasses, evidently wholly ignorant of the fact that the method had been used in America for many years. The importance which this eminent physicist attached to his own comparatively simple achievement sufficiently attests the value of these American methods. To which of the two American artists the priority of discovery belongs is a matter of little importance, and cannot now be determined. Mr. Clark alone lives to receive the medal which the American Academy have so worthily awarded him.

#### SIR ALEXANDER GRANT'S ETHICS OF ARISTOTLE.\*

WE regret to believe that this work has found and will find but few readers in America, although it deserves the study not only of classical scholars but of all who are interested in ethical and metaphysical enquiries. A more remarkable work of learning has not appeared in England during the present generation. It is not merely a thoroughly critical edition of one of the most interesting of the treatises of Aristotle, but it also displays in a very high degree the enlightened spirit of modern scholarship in the determination of the real meaning as well as of the literal text of the original, and in the illustration of it with all the large appliances of modern thought. Sir Alexander Grant has aimed at bringing the "Ethics of Aristotle" into its just place in the current of philosophic thought, at showing its relation to preceding and to subsequent thought upon the topics which it treats, and at exhibiting its influence on the development of moral theories, and on the methods of enquiry and the terms of moral science. In accomplishing this object he has given proof of the possession not only of abundant learning, but of rare original powers of mind. The student of his "Essays

and Notes" is continually led to admire the critical discrimination, the clear analysis, the acute penetration, the philosophic spirit and thoughtfulness which they exhibit. One recognizes the hand of a master dealing with the material of his work, aware alike of its difficulties and of his ability to overcome them. The style of the "Essays" is excellent, and the more thoroughly they are studied, the higher becomes the student's estimate alike of the literary talent and of the judgment and character of their author.

Some of our readers may remember the "Essay upon the Ancient Stoics," which originally appeared in one of the volumes of "Oxford Essays," and which is here reprinted as part of the general survey of the development of moral consciousness and speculation among the Greeks and Romans. It were to be wished that this essay, together with that "On the History of Moral Philosophy in Greece previous to Aristotle," and that "On the Relation of Aristotle's Ethics to Modern Systems," might be issued in a separate volume for the use of such readers as are unable or disinclined to give the requisite attention to the remainder of the work.

In the very interesting essay "On the History of Moral Philosophy in Greece previous to Aristotle," the author traces the gradual development of moral notions first through the era of popular or unconscious morality, as represented by Homer and Hesiod, the "Gnomes" of the Seven Sages, the moral sayings of such poets as Theognis and Simonides, the doctrine of the mysteries, and the moral opinions of the Pythagoreans; and, secondly, through the era of transitional, sceptical, or sophistical morality, as represented by the sophists and rhetoricians on the one hand, and by Socrates and the Socratic schools on the other. The investigation into the character of the sophists, the nature of their methods and doctrines, is full of interest, and presents a better and more complete view of them and their influence than is to be found, so far as we know, elsewhere in English. The third and concluding era is that of philosophic or conscious morality, and though the commencement of this epoch is marked in the teachings of Socrates, and in the dialogues of Plato, yet it is not too much to say that ethics only began to have an existence as a separate science with Aristotle. "Before the fifth century," says Sir Alexander, "philosophy had been entirely physical or metaphysical. With the sophists and Socrates thought was directed to the *rationale* of human life, to discussions of virtue and justice and the duties of a citizen. But before Plato there were no scientific treatises on moral subjects, and even in Plato there was no separation between morals and politics. Aristotle, beginning his treatise in a tentative way, and partly following the lead of Plato, speaks of his science as 'a sort of politics'; at the same time he gives it a treatment which effectually separates it from politics" (i. 44).

No one can study the ethics of Aristotle without being forcibly struck with the difference between the point of view from which he regards the subject and that from which it is regarded in modern speculation. Ethics, as he considers it, does not start with questions concerning the individual. It has primarily to do with society and the state. To the Greek the individual has no meaning except as a member of the state. The state is prior to and superior to the individual. "The end for the state is diviner," said Aristotle, "than the end for the individual." And his argument is directed to show that the chief good for the individual is *a fortiori* the chief good for the state. The fundamental question of his ethical system is, What is the end of action, or the chief good, the end which is never a means, the end in itself, the end to which all other ends are means? His answer to this question displays at once the weakness of his system and the noble height of his aim. "Philosophy and speculation are the end not only of the individual but also of the state. 'If it be true to say that happiness consists in doing well, a life of action must be best both for the state and for the individual. But we need not, as some do, suppose that a life of action implies relation to others, or that those only are active thoughts which are concerned with the results of action; but far rather we must consider those speculations and thoughts to be so which have their end in themselves, and which are for their own sake.' A moment of contemplative thought is most perfectly and absolutely an end. It is sought for no result but for itself. It is the realization of the divine in man, and constitutes the most absolute and all-sufficient happiness, being, as far as possible, in human things, independent of external circumstances. This, then, constitutes the most adequate answer to the great question of ethics, What is the chief good?"

There is, unquestionably, in this conclusion, especially as applied to the state, much that is vague, even mystical. Nor does Aristotle solve the difficulties that attend it. And yet, if we make explicit what was only implicit in his thought, if we seek to find the full meaning of what he imperfectly expressed, we "can hardly escape the conclusion," to use Sir Alexander Grant's words, "that it is the deepest and most vivid consciousness in us

\* "The Ethics of Aristotle, illustrated with Essays and Notes. By Sir Alexander Grant, Bart., M.A., LL.D., Director of Public Instruction in the Bombay Presidency, and formerly Fellow of Oriel College, Oxford." Second edition, revised and completed. London: Longmans, Green & Co. 1866. 2 vols. 8vo, pp. xiv., 436; iv., 351, lxxxvii.



that [in the conception of Aristotle] constitutes our happiness," and is the true end of our being.

It is plain that in this theory there is very little affinity with modern modes of thinking upon ethical topics. It is a characteristic of Aristotle's system to confuse the subjective and the objective together. He gives little attention to the moral subject, "the relation of the *me*, of the will and consciousness of the individual to the good in life and action," while he deals "profoundly with those conceptions that form the *object* of moral action, the good or happiness, and the beautiful or virtue." This characteristic of his thought is the result in great measure of the absorption of the idea of the individual in that of the state, which prevents the questions relating to the nature and destiny of man as an individual moral being from assuming their just importance. The ideas of duty, of right, of obligation, which are the starting-points of modern ethics, find no place in Aristotle's discussion of happiness and virtue, of the chief good, and the end in itself. Conscience and responsibility are conceptions which are foreign to his system. All that side of morals by which it is connected with religion is unknown to it. The great question of modern ethics as to the ground of action, the ideas of utility and of duty, the notion of an innate moral sense, or of an acquired moral standard—all these imply conceptions to which man had not attained in Aristotle's day. They are the late result of two thousand years of human experience, and of the development of the religious nature of man under the influence of the teachings of Christianity. The ethical systems of our day are deeper than that of Aristotle, but there have been no thinkers upon the subject in modern times who have thought so deeply or with such effect as he.

In spite of Aristotle's calling his subject "a sort of politics," he virtually separates ethics by his treatment of it from its supposed dependence on political science. But it is, nevertheless, worth while to note, as an indication of the change that thought on these topics has undergone, that the prevailing tendency of modern philosophy is to classify politics under ethics, and to treat political as a branch of ethical science. The American view of the relation of the individual and the state is precisely opposite to that of the ancient Greek. Instead of the individual existing for the state, the state is conceived as existing only through and for the individual. The modern Christian notion of a community, the notion which it is the highest object of our political science to render practicable and embody in actual life, is the intellectual opposite of the Greek state. Our ideal commonwealth has little in common with Plato's republic. It rests upon the foundation of individual morality, and its form is determined not by external authority or theoretical considerations, but by the moral sense of its members, and their capacity of self-control as determined by their moral civilization.

Sir Alexander Grant concludes his "Essays" with the following eloquent words: "It is only by an effort of mind, and not immediately or at first sight, that we can understand Aristotle's ethics as they really are. It is a difficult task to throw aside our associations and views, which all belong to what Bacon calls 'the old age of the world,' and to go back to the era of Alexander, and put ourselves into the position of this early but deeply penetrating thinker. We have seen that much of his thought has been amalgamated with our own. There is much else in the profounder parts of his ethical system which is, when properly discerned and felt, a real revelation with regard to human life. Taken as a whole, however, when we consider this noble treatise in relation to modern thought, we feel that there is something about it that stands apart from ourselves; that its main interest is historical; that we look back on it as on an ancient building shining in the fresh light of an Athenian morning."

#### SIMSON'S HISTORY OF THE GIPSIES.\*

THE title of this work is a misnomer if by it the author intends to convey the impression that he has produced a general history of the gipsies. Of that portion which treats of the history, customs, and language of this singular people, more than five-sixths are devoted to the gipsies residing in Great Britain, and particularly in Scotland. The account of gipsies in other parts of the world is a slight sketch, not exceeding the limits of an ordinary cyclopædia article. In addition to these we have a preface, introduction, and notes, and a tedious, rambling "Disquisition on the Gipsies," by Edward Simson, who edits the work, and whose contributions comprise nearly half the volume. The author, a native of Scotland, soon after the establishment of "Blackwood's Magazine," contributed to it several short articles on the Scottish gipsies, whose mysterious origin and language had aroused his curiosity. The information which these contained had been obtained with

so much difficulty, owing to the habitual caution of gipsies in speaking of themselves, or even admitting that they are gipsies, that the author was advised by Scott, who expressed considerable interest in his researches, to complete all the information he could collect before alarming them by a premature publication. He took the hint, and prosecuted his enquiries with extraordinary assiduity, patience, and caution. But, partly from fear of personal danger, in consequence of the revelations it would make, partly from a sort of morbid dread of literary criticism, he withheld, during his life, the manuscript from publication, and now only, after the lapse of thirty or forty years from the completion of the work, is it first given to the world. The notes and other additions supplied by the editor, it is asserted, render the history complete to the present date. So far as the original work is concerned, the writer's apprehensions, we must think, were groundless. The facts given by him are so interesting in themselves, so obviously derived from personal observation or conscientious enquiry, and so unaffectedly related, that they would have been esteemed a welcome addition to the history of a people of whom, notwithstanding they have been established four centuries and a half in Europe, only too little is known. And as to the vindictiveness of the gipsies, it may be doubted whether the revelations made by Mr. Simson are of a character to call forth any considerable degree of resentment from them.

As an account of the history and present condition of the gipsies in Scotland the volume possesses many claims to attention, and will prove a very storehouse of romantic incidents. These, of course, relate for the most part to former times. With the increase of population, the diffusion of wealth and intelligence, the opening of railways and other avenues of trade, the enclosure of waste lands, and, which is of not less importance, the establishment of an efficient rural police in most parts of Great Britain, the movements of the gipsies have been greatly curtailed, and their peculiar vocations and once-tolerated depredations may be said to have practically ceased. Sir Roger de Coverley and his friend the *Spectator* might now ride for many a day over his fields without meeting one of the vagrant people who told him that his roguish leer made a pretty woman's heart ache, and at the same time picked his pocket. Swarthy and wrinkled old women, with red cloaks and the gift of second sight, "handsome jades," with "white teeth and black eyes," and all the picturesque accessories of the woodland encampment, are now chiefly seen on the stage or on the canvas, and it is probably very many years since a stolen baby was identified by moles or other marks upon its body. The nomadic, tented gipsies in the British isles comprise, at the present day, but a handful, and few, if any, of these exhibit the characteristic features of the race. Inter-marriage has so mixed the blood that one could almost reckon on his fingers those of pure descent. In the face of these facts, which are fully admitted by the editor, we have his assertion that "there cannot be less than 250,000 gipsies of all castes, colors, characters, occupations, degrees of education, culture, and position in life, in the British isles alone, and possibly double that number;" and he further states that in Europe and America together there are upward of 4,000,000 of them in existence. The number in the remaining quarters of the world he does not venture to compute.

These statements involve a pet theory of the editor, which is so frequently thrust forward and so persistently argued that the patience of the reader is likely to be wearied if his mind be not convinced. According to Mr. Simpson, the gipsies, as a race, never die; on the contrary, they increase from age to age with a prolificacy which in time threatens to absorb the whole population of the globe. A vagrant mode of life in a densely populated country becomes inconvenient in the nineteenth century; fortune-telling, pilfering, tinkering, or kidnapping proves unprofitable or dangerous, and the gipsy betakes himself to more reputable employments. But, though lost in the vortex of society, engaged in respectable pursuits, and even gaining eminence as merchants, lawyers, divines, soldiers, scholars, or statesmen, they are gipsies still, says Mr. Simson, and gipsies they and their descendants must remain. It is not improbable, notwithstanding so radical a change of habits and occupation, and the practical disappearance of the race by reason of its absorption into the body of the community, that its members, of unmixed descent, may retain their individuality and nationality beneath the disguise they have assumed. But in the British isles, to which Mr. Simson's experience is almost exclusively confined, by far the greater part of the so-called gipsies have probably not so much as an eighth or a sixteenth part of the blood in them; and to call this class of people gipsies is to take a liberty with their social position against which they have an undoubted right to protest.

"Some would naturally think," says our author, "that these would not be gipsies, but the fact is otherwise; for, owing to the dreadful prejudice which has always attached to the name of gipsy, these white and

\* "A History of the Gipsies, with Specimens of the Gipsy Language. By Walter Simson." New York: M. Doolady. 1866.

particolored gipsies, imagining themselves, as it were, banished from society on account of their descent, cling to their gipsy connection, as the other part of the blood, they imagine, will not own them. They are gipsies, and, with the public, they think that is quite enough. They take a pride in being descended from a race so mysterious, so ancient, so universal, and cherish their language the more from its being the principal badge of membership that entitles them to belong to it. The nearer they approach the whites as regards blood, the more acutely do they feel the antipathy which is entertained for their race, and the more bitter does the propinquity become to them. The more enlightened they become, the stronger becomes their attachment to the sept in the abstract, although they will despise many of its members."

So morbid a sensitiveness does this imply in persons having but a slight infusion of gipsy blood that we cannot but regard the picture as overdrawn. Push the writer's argument to its logical conclusion, and we shall find a man having an infinitesimal amount—say, a dozen drops—in his veins in such a chronic state of uneasiness that life would be almost insupportable. If he were obliged to carry on his back a placard stating that he was descended from one of the degraded race, and was, therefore, to be shunned by all reputable persons, it is possible he might meet with some unpleasant rebuffs in society. But society, as a rule, does not trouble itself greatly with a man's antecedents, ancestral or otherwise, provided he conducts himself with propriety; and it may be doubted if one person in a thousand knows or cares whether the "white or part-colored gipsies" are of "Egyptian" origin. In the United States, where, according to Mr. Simson, many thousand gipsies are to be found, such antipathies as are hinted at in the text can have no real footing. We therefore dismiss as purely fanciful the idea that an infusion of gipsy blood necessarily makes one a gipsy, or that there is such a thing as compelling him to remain a gipsy, because his great-grandfather mended kettles or his great-grandmother lived in a tent and told fortunes. Others of his ancestors in the same degree may have been Jews, or Turks, or Hot-tentots, or Tartars, and he might with equal propriety pretend to belong to any of those races. But, no, says Mr. Simson, though you be but one-sixteenth part gipsy and all the rest Turk or Tartar, you are an unmistakable gipsy, and so will be your children, even should they be ignorant of their descent. He even goes so far as to say that "the simple fact of knowing from whom he is descended, that is, who he is, in connection with having the gipsy words and signs, *although these are not absolutely necessary*," is sufficient to constitute a gipsy at the present day. The sentence, without the words we have italicized, might be intelligible, on the supposition that modern gipsies are a species of masonic order. As it now reads it seems unreasonable, not to say nonsensical. The only sensible rule to adopt in such cases is, that a race which resigns its hereditary occupation, habits, or language, and disappears from view by intermarriage with other races, practically loses its distinctive character. John Bunyan is claimed by Mr. Simson as a gipsy on the ground that his father was a tinker, and that he himself was brought up to the same calling. He even hints that Professor Wilson showed his gipsy origin by spending several weeks, during a youthful frolic, with a wandering band of tinkers and fortune-tellers. The reader can judge for himself what affinities these men displayed in their writings or lives for the vagrant race with whom it is sought to associate them, or with what propriety they are pronounced to be gipsies.

On the origin of the gipsies and their history the work sheds not one additional ray of light, and the theory of Grellman, and other later writers, that they were originally a low-caste Indian tribe, driven out of Hindostan by the ravages of Tamerlane in the latter part of the fourteenth century, is adopted by both author and editor. The latter, indeed, attempts to show that they were the "mixed multitude" who went out of Egypt with the Israelites, from whom they subsequently separated, going south, for no assignable cause, into Hindostan, where they remained until expelled by Tamerlane. During this period, he assumes, while preserving their homogeneity and caste, and other external features, they gradually exchanged their language for Hindostanee. This theory harmonizes with the tradition universally held by the gipsies, that they came originally from Egypt, and which is perpetuated by their name, a corruption of the word Egyptian. Beyond the fact that the tribe received some accessions from Egypt in the first half of the sixteenth century, in consequence of a revolt against the conquest of Sultan Selim under one Zinganeus, which drove his followers forth as wanderers over the world, there is not a particle of evidence to sustain Mr. Simson's point. The attempt heretofore made to derive the name Zingari, by which the gipsies are known in Italy, from this Zinganeus also fails, as the name was employed nearly a century previous by Pope Pius II., in a bull denouncing the gipsies as thieves and vagrants. Mr. Simson's explanation of the manner in which the original language, brought by the "mixed multitude" to Hindostan, was lost, is by no means satisfactory, and, indeed,

conflicts with much of his reasoning in other parts of the work. Living together in Southern Asia as a distinct caste, it might be supposed that their language would be one of the last things that they would part with. At least we ought to find a trace in it of the parent tongue. On the contrary, however, it is unmistakably a dialect of the Hindostanee; and although much corrupted by the introduction of foreign words, according to the various residences of the gipsies, it is still to so great a degree one language that gipsies from all parts of Europe can readily communicate with each other by means of it. This is, indeed, remarkable, considering how widely the race has been scattered since its arrival in Europe in the beginning of the fifteenth century; and the fair inference from the fact would seem to be, that if, under such adverse circumstances, the language has not been lost, the original tongue brought from Egypt should *à fortiori* have been preserved in Hindostan. Otherwise, the "phenomenon of the perpetuation of the gipsy language," of which Mr. Simson has so much to say, is no such wonderful thing after all.

Not the least interesting portions of the book are those describing the efforts of the author to obtain a vocabulary of the Scottish gipsy dialect. His enthusiasm in what he calls "gipsy hunting," combined with considerable adroitness, enabled him to succeed where most others would have failed. But the sum of his acquisitions is by no means remarkable. A few dozen words and phrases seem to have been all that he was able to worm out of his gipsy acquaintances, and the fact that he was cognizant of these was, he alleges, cause of much grief and consternation to them, and possibly of danger to himself. These words correspond very nearly with those of the same signification in other gipsy dialects, and afford additional evidence of the universality of the language. Mr. Simson admits, however, that the language in Great Britain is so broken as "to consist rather of expressions or pieces, which are tacked together by native words—generally small words—which are lost to the ordinary ear, when used in conversation," although it serves the purposes of a speech. As it has no letters of its own, and no literature beyond a few rude songs, this corruption is scarcely to be wondered at.

Although this "History of the Gipsies" is by no means so comprehensive as its title would imply, the reader will find the Scottish phase of gipsydom fully and, we doubt not, faithfully delineated. If by one we are enabled to know all, it may answer the purpose of a general history, so far as national characteristics, habits, and language are concerned. Without accepting the fanciful hypothesis of the editor, we can readily admit that the race is of high antiquity, of mysterious origin, of peculiar and unchangeable habits where left untrammelled by social laws, and the possessor of a language, for the most part secret, and which, with certain private signs or catch-words, gives it a degree of power not easy to determine, but which must be considerable. Though systematically oppressed and hunted down in former times, and now generally despised, it has never been reduced to servitude, and its gradual extinction, or, more properly, absorption, by other races, is owing to no physical causes, but has been controlled by a constantly increasing standard of civilization, against which nomadic barbarism finds it impossible to contend. Its physical vitality may well be contrasted with that of the aborigines of North America, to whom contact with European races was fatal; whereas the gipsies have thriven and multiplied in the face of serious obstacles, and, though reluctantly compelled to abandon their characteristic mode of life, have infused a vigorous physical element into other races.

#### GRINDON'S "LIFE."\*

THE title below is broad and suggestive, but we doubt if the majority of readers will form, even from that, an idea of the variety of subjects touched upon by the author. The contents of the book remind us of a course of lectures we once attended, which were announced to treat of physiology, but when the lecturer opened his subject we were informed that physiology began with polyps and ended with prison-discipline. Mr. Grindon treats of life upon as broad a basis, and introduces subjects far wider apart than those just mentioned. Much that he has written on physical, physiological, and psychological matters is very acceptable teaching, but too often it is put in figurative language when a plain statement would have been so much shorter and better. This, however, is the least of his faults, for, with whatever there is of good in his book, there is mingled an equal quantity which is utterly imaginary—sheer nonsense. One might read with profit what he says of the ordinary phenomena of the respiratory functions, but when he speaks of the air as "a cellarage of aerial wines, as the heaven of the spirits of the plants and flowers, which are safely kept there till called for by the

\* "Life: Its Nature, Varieties, and Phenomena. By Leo H. Grindon." Philadelphia: J. B. Lippincott & Co. 1866. 13mo, pp. 573.



lungs and skin," and tells us that "all the virtues of the ground and vegetation are in the atmosphere by exhalation," and that the air "is a kind of solution of some of everything that the world contains, and from it as from a fountain all come into the lungs and circulation," one sees that his imagination is without a guide. Life, according to Mr. Grindon, is co-extensive with the universe, "is the sustaining principle by which everything outside of the Creator subsists, whether worlds, metals, minerals, trees, animals, mankind, angels, or devils, together with all thought and feeling." "There is as much life outside of animated nature as inside." One is puzzled to know why he calls this "sustaining principle" of the physical world life, since he distinctly asserts in another place that it has nothing whatever in common with organic life. To those who wish to know what spirit is, and are willing to take Mr. Grindon as an authority, we recommend the following views: The spiritual body is a substantial organized form, and when disengaged from the physical body at death still holds intact both the human configuration and every lineament on which personal identity depends, and by which individuals are recognized and distinguished, with this condition, however, that it may acquire an infinite access of beauty or deformity, according as its governing principle is good or evil. Man's physical body is permeated by his spiritual body, as the animal part of our skeleton is with lime; either may be removed, but the form will be unchanged. These spiritual bodies are our ghosts, and are visible to our spiritual eyes; but these, buried deeply in our flesh, are rarely opened; they were, however, to those present at the transfiguration, and so Moses and Elias were seen. They are opened even now on certain occasions, so that it "is possible for the spiritual body to be beheld." Mr. Grindon thinks it was only the ghost of Elijah that was taken up by "the chariot and horses of fire," since "flesh and blood cannot inherit the kingdom of heaven."

The doctrines of "prefiguration" and "correspondence" are favorite ones with our author, and enter largely into his book. Everything in nature is the sign of something higher and more living than itself. The geological history of our planet is the biography of human nature; stratification, disruption, change of surface, and the succession of living beings are symbols of man's emotional and intellectual development. From chaos, through the creation of land, water, light, and life, we have the record of man's advance from infancy to maturity; the huge pre-Adamite animals "consist, we may see at a glance, with the wild ambitious phantasies of early youth, when the 'Arabian Nights' are thought to be solid facts, and the small number of species with the scanty stock of emotional experiences and ideas." The amethyst, lapis-lazuli, and emerald give promise of the flowers of plants, and are the blossoms of inorganic nature; the frost on the window-panes or the pavement prefigures the mosses and the "pectinated" skeletons of such fishes as the sole, and also remind us of the footprints of the sea-gulls in the sand; the starry snow crystals foreshadow the Star of Bethlehem and the star-fishes. The plants in their turn prefigure all kinds of animals, even to details of structure and function; the evening primrose and the *Cereus grandiflora* are the precursors of the owls and nocturnal animals; the flowers only fragrant in the evening prefigure the nightingale; the wild convolvulus and other "matutinal" species, the lark and the blackbird. The leaf of the plant prefigures the vertebrate animal; the mammal is an infinitely perfected leaf; the stems of the balsam and carnation tell us, in their slender shafts and peculiar joints, of the bone of the leg and arm. The pea-pod, folded with such fine symmetry on its little spine, is the miniature idea of the human frame; the walnut with its shell and kernel is the hint of the human skull and brain, while the cocoa-nut "gives tidings of the round brown head and comical visage of the monkey." "Everywhere in nature the mother's breast is foretold; it is seen in the rounded hills which the French so appropriately call *mamelons*, and the streams which give drink to the beasts of the field, where the wild asses do quench their thirst, are the "adumbrations" of it in the great world of inorganic nature; but, above all is the exquisite presignificance conveyed in the perfect representation of it in the pomegranate, and so, imitated in gold, it formed one of the chief ornaments in Solomon's temple. Every flower, as it was created, showed that the bird's nest was to be expected, as also the "curtained sanctuary of married love."

The above is no travesty, but a literal rendering of the author's views.

Mr. Grindon attempts to give the reader a little insight into a subject which, of all things, most puzzles botanists and zoölogists, viz., the basis of classification, and in this attempt he has not been fortunate. In a little work published by him not long since, and called "Phenomena of Plant Life," he informs us that, in the book of Genesis, "three distinct classes of plants (trees, herbs, and grass) are enumerated by the inspired writer, and that learned and pious men have been led from this circumstance to believe that at the very gateway of holy writ there is set forth the great principle of

triplicity which science in these later ages has demonstrated." In the present work all that is changed. Four is the magic number. There are four great divisions of plants and as many of animals, and each of these is separated into four subdivisions—one of each of the divisions forms the archetype around which the others are grouped, radiating from it, the highest of each being nearest the centre. This substitution of divisions by fours instead of threes is rather damaging to "the great principle of triplicity demonstrated in these later times," and the classification itself works badly. The object of all classification should be to bring together the forms which are the most like. Mr. Grindon does the opposite of this—in bringing the highest of each to a common centre, he brings together those which are the most unlike. The highest reptiles and fishes are nearest, while the lowest of each are furthest, from each other. Fishes and reptiles touch with the fish-like batrachians and the reptile-like sauroids—so that even Owen despairs of drawing the line. The same objection would apply to each of his divisions.

If we leave the book here the reader must not suppose that the two or three subjects we have noticed occupy more than a small portion of its pages; besides the circle of physiological subjects there are many others, the variety of which may be inferred from the following selection: "The Resurrection," "Spiritual Life," "The Spiritual World," "Unity of Nature," "Homology," "Instinct and Reason," "Man the Epitome of Nature," all of which are treated in a somewhat similar style, and present an odd mixture of sensible thoughts and wild vagaries. It were unjust, however, to leave out of sight the tone that pervades our author's writings; he seems to have a deep feeling for nature in all her aspects, and stands reverently in her presence.

*Homes without Hands.* Being a description of the habitations of animals classed according to their principle of construction. By the Rev. J. G. Wood, M.A., F.L.S., etc. Illustrated. (Harper & Brothers, New York.)—In a general sense everybody knows that "the foxes have holes and the birds of the air have nests," and is more or less familiar with one or other of these sorts of habitations. Few comparatively have the opportunity to investigate these matters, and then only within a limited area of personal observation. Mr. Wood therefore brings welcome information to a very large circle of minds; and he writes in such a simple and attractive manner, aided by the best efforts of the draughtsman and the engraver, that the service he performs is deserving of a very high degree of praise. If we enumerate his classifications we shall have done all that can be done, apart from liberal quotations, which our space will not permit. He begins with the burrowing animals, including man, and then treats successively of those that suspend their homes in the air; the real builders; those that make their habitations beneath the surface of the water; those that live socially in communities; the parasitic; the branch-builders, etc. The author aims purely to be an instructor in natural history, and adheres rigidly to his purpose, reserving, of course, the latitude of telling something about the animal as well as about his home. Incidentally he gives a glimpse of the part his subjects have in the human and cosmical economy: as the robber-crab, which, in the genuine *sic vos non vobis* spirit, strips the cocoa-nut of its fibres for the benefit of the Malays, who plunder its nest when they want "junk" for the seams of their vessels, or stuff for mats, etc., together with the crab of the Simooan Islands, that even detaches the nut from the tree; the esculent swallow, whose gelatinous nests appear on the table of Chinese gourmands; the termite, on whose mounds the traveller is certain to find a crop of delicious mushrooms, and the hunter an observatory for game, and the game itself an observatory for its pursuer; the foraging ants, which serve as the scavengers of vermin for a whole village in their line of march; the *Cynips quercusfolii*, producing the nutgalls which yield us ink; the fowls whose eggs may be eaten; the *Teredo navalis*, that sends ships and their freight to the bottom of the ocean; the *Pholas*, which honeycombs the chalk cliffs of England, and dooms them to crumble before the invading sea; the beaver, which destroys forests, creates artificial ponds and lakes, and promotes the formation of peat-bogs, with all the attendant consequences to the climate and the comfort of man; the corals, finally, the repairers of continents and architects of islands. For those philosophers who, seeking to draw from the Divine constitution of the animal kingdom justification for wrong-doing in the case of sentient beings, have cited the Amazon ant in support of slavery, Mr. Wood has little encouragement. The Amazons are really the ones to be pitied, while their serfs are not only able to take care of themselves but to sustain their incapable and unproductive lords. "The real masters in the nests are the slaves; for upon them the Amazons are dependent from their earliest days to the end of their life, and without them the entire community would perish."

*Memoirs of the Life of the Rt. Hon. Richard Brinsley Sheridan.* By Thomas Moore. 2 vols. (W. J. Widdleton, N. Y.)—This republication affords no room for remark except as to the manner in which it is brought out. Externally, it is of very convenient size and neat appearance. Internally, the slightly tinted paper fails to conceal the well-worn plates from which the edition is printed. An error on p. 327 of the second volume, by which *then* is allowed to stand for *than* in a comparative sentence, makes nonsense of it. The editing of the French which Moore introduces in ample measure is inexcusably careless. We do not believe that Mme. de Genlis (p. 151) wrote "état," as she is reported; or that Bossuet (p. 331) is responsible for the total lack of accents in the sentence quoted from him, from "prononcez" to "arretez." As for *verb de société* on p. 325, who would have guessed, had not the translation been annexed, that it was intended for *vers de société*?

Articles on any of the subjects usually discussed in this journal will be received from any quarter. If used, they will be liberally paid for; if rejected, they will be returned to the writers on the receipt of the requisite amount of postage stamps.

All Communications which pertain to the literary management of THE NATION should be addressed to the Editor.

### "USURPATION WILL NOT BE TOLERATED."

ACCORDING to Mr. Johnson's doctrine of the status of the States lately in rebellion, they occupy towards him precisely the same relation as Massachusetts or New York. The only important difference between their political condition and that of these States lies in the fact that, while Massachusetts and New York are represented in Congress, they are not; but their right to be so represented is perfect. If their representatives do not occupy their places in the Capitol, it is simply owing to an abuse of power on the part of the majority. It is true that by some theory of Mr. Johnson's, the nature of which we have never understood, and which neither he nor Mr. Seward has ever thought necessary to be explained to the public, he, the President, still possesses the power of suspending the *habeas corpus*, or rather of keeping it suspended, and of exercising as much or as little of the arbitrary authority which this gives him, as he pleases. But while claiming full discretion in the matter, he has of late made some parade of refusing to interfere in State concerns at the South. He has scolded Congress severely for seeking to exercise such interference for any purpose, however laudable, and has painted in glowing colors the danger of not allowing States to manage their own affairs in their own way, no matter what present inconvenience or suffering this abstinence may entail on individuals. In fact, if he be not at this moment the great champion of State independence, what is he? what other political principle does he represent?

This being the case, most people will have read with surprise his telegram to Governor Wells, of Louisiana, taking him to task for calling together the Convention of 1864. Governor Wells, be it remembered, according to this theory, Mr. Johnson's pertinacious advocacy of which is at this moment convulsing the nation, is responsible for his acts, whether official or non-official, only to the people of Louisiana. The enquiry from the President why he calls a Convention is either an impertinence or a private communication from Mr. Andrew Johnson, of Tennessee, which the Governor is at liberty to answer or not, as he pleases. If the Governor be legally empowered to summon a Convention to revise the State constitution, the General Government has, according to Mr. Johnson's message, no more right to criticise his action than that of the Governor of New York. If Governor Wells calls a Convention, not being legally empowered to do so, the result is—what? That the President may declare martial law, and take the government of the State into his own hands? That he may set aside the Governor and put the Attorney-General in his place? That he may break up the Convention by force of arms, and throw the members into prison? Nothing of the kind. The question of the legality or illegality of conventions and of all other public assemblies is a question for the courts and not for the President to decide. If illegal, the sole result is that their resolutions, instead of being legislative enactments, become merely the written opinions of a certain number of private persons, of no legal force or effect. When the members go home their work descends into the same limbo with the Saturday speeches of the House of Representatives, and there is an end of it. Nobody has been guilty of any crime; a certain number of gentlemen have wasted some time, and that is all.

We have supposed Governor Wells to have called the Convention. It appears he did not do so. If we concede that the person who did call it was not clothed with legal authority to do so, we still repeat that its meeting at his summons made it simply an assemblage of private persons, and made its votes so many expressions of the opinion of private citizens. The monstrous phrases which we read in the "Conservative" press and in Mr. Johnson's telegrams, asserting it to have been "an illegal and unlawful convention," and that this is a justification for its forcible dispersion, show how rapidly he and his followers are drifting away from the great principles of American law, of which they profess to be the champions. There can, in this country, be no such thing as an "unlawful convention" or meeting, unless it be engaged

in a breach of the peace or the commission of treason. If a convention be not a constitutional convention, it becomes, no matter for what purpose or by whom it may have been called, not illegal, but simply a meeting of American citizens, whom Mr. Johnson and all civil officers are bound to protect, even while uttering any sentiments they please, however wild or violent or imprudent. If they were to draw up a resolution annexing the United States to Hayti, the resolution would be not illegal but silly; the members would forfeit none of their right to freedom of speech and action, until they attempted to carry out the resolution by force.

All this is so familiar to every man and boy in the country who possesses the slightest acquaintance with the principles of our Government, that Mr. Johnson's course with regard to the Louisiana Convention, and the emphatic approval which the "Conservative" press is bestowing on it, are amongst the strongest and most alarming signs of the times. Here are men who profess to be engaged in the defence of the Constitution and the rights of States, and who clap their hands when the Executive sets aside the governor of a State, directs the military to suppress public meetings, and borrows in his denunciation of them the vocabulary of the French police. We dislike arbitrary power, and we are opposed to all schemes for treating the South as conquered territory. But, if the South is to be treated as a conquered territory; if its governors are to be responsible to the General Government for their official acts; or if the local courts are no longer to be allowed to pass on the constitutionality of local legislation, we believe the great majority of the public will, before very long, unite in demanding that the South be governed by *law*, and not by the arbitrary will of one man; that the rules which restrict freedom of speech and of action shall be drawn up by the whole Government, and set down in black and white.

It would not be necessary to add one word on its atrocity to make the New Orleans tragedy the most striking illustration we have yet had of the absurdity of the President's "policy." The day he telegraphed to Governor Wells, he burst the whole bubble, and more than justified Congress in its resistance to it, even if that resistance seemed factitious. He showed that there is no legal or constitutional principle at the bottom of it; that he insists upon it, not because it is either expedient or wise, but because it is *his*. But the coolness with which he has refrained from expressing one word of honest indignation at the slaughter, in an American city, of unarmed men by a mob of their political opponents for political reasons—a mob, too, composed in the main, no doubt, of men from the ranks of the Confederate army, is, perhaps, the most alarming incident in this sad affair. His speech to the crowd in Washington last winter filled the country with anxiety. It seemed to inaugurate a new political régime, to throw a Mexican or French glare over our party contests. But even his worst enemy hardly expected to find him, six months later, deciding out of his own head that a meeting was "illegal," and half-justifying a band of cut-throats in massacring those who attended it.

If there be one thing more repulsive than his course in the matter, it is the course of his satellites in the press in supporting him. Some of the articles in which the New Orleans mob is whitewashed—such, for example, as that in which the *New York Times* talks of Mr. Dostie's murder as "the penalty of his violence"—will, we trust, help to open the eyes of the country to the nature of the moral and political abyss to which Mr. Johnson and his followers would fain drag us, and to the absolute necessity of putting an end at once to the reign amongst us of arbitrary power, and of restoring the reign of *law*—because law, whether just or unjust, wise or foolish, is, from the fact that it is written and known, immeasurably superior to the arbitrary decrees of even a good and great man. We at least have no substitute for it, and can find none, and cannot return to its shelter one minute too soon. We cannot trust ourselves to speak of this transaction as it deserves, or as we feel, because we are anxious to avoid, at a crisis of such gravity, even the appearance of exaggeration or of violence of language. But we think Mr. Johnson may be safely assured that, to use his own words, such usurpations as those of which he is now guilty will not much longer be "tolerated." We shall not submit either to the dominion of "illegal conventions" or of bloodthirsty mobs; but neither of them is one whit more obnoxious or more dangerous than the dominion of a



man who displays, as he has done in this last affair, as much contempt for the moral and religious feeling of the country as he has already displayed for the authority of its legislature.

### AN INTERNATIONAL PANACEA.

"In the following year," says that graphic if not veracious historian, Gustave Doré, speaking of the reign of Jaroslav of Russia, the contemporary of William, Duke of Normandy—"in the following year he established his famous code, which fixed the value of every member of which one man should deprive another; and the consequence was that the proletariat, anxious to gain an honest and not too toilsome livelihood, was never weary of procuring mutilations from the rich. This system permitted the Boyards henceforth to reckon their spleen among their minor pastimes. Thus, too, anger was measured by the capacity of one's purse, and it was a common thing to see citizens consulting it before coming to blows, and one of the assailants retreat at sight of the pocket-book of his adversary."

At the present day it must be admitted that, other things being equal, when nations go to war, the soundest exchequer is sure to win in the long run. They may keep on hacking one another with the most perfect reciprocity of loss and gain, there comes a time when one party has nothing to match against the last regiment, the last stronghold, or the last penny of the other. It is evident, therefore, that the justification for war between powers of the same class is vastly diminished since we may ascertain with the greatest accuracy in advance what the issue of a contest will be; and the advantages of the Russian method are so incontestable that it seems worth while to dwell upon them a little. For consider how human suffering might be abridged and posterity relieved of its ever-gathering burden, if, instead of hurrying troops to the frontier, two nations in dispute should send each other an elegantly bound copy of the last census, along with the latest quotations of consols. A glance at the state of manufactures, at the condition of the crops, the yield of mines, the receipts of railroads, the number and character of schools, the circulation of newspapers, the extent of libraries, the sanitary regulations of the metropolitan cities, the issues of the patent office, the efficiency of the courts, the proofs of public spirit in charitable and scholastic endowments—a glance at all those statistics, in which political economy has taught us to read the real wealth and forces of a state, would satisfy one or other of the disputants that he would be the loser by promoting a trial of endurance. Thus not only army and navy, but ministers of war and of marine would become superfluous, and even your minister of foreign affairs, who would naturally merge in the secretary of the interior; and this saving in the departments of government would mightily ease the taxes of the people. Perhaps domestic order might be preserved by a similar procedure, and the reading of the riot act be superseded by a demonstration of the comparative superiority of society to the mob—in point of numbers, of intelligence, of resources, and of unity in self-defence. Jails would in that case be changed into lunatic asylums, to which those would be committed who could not be convinced that lawlessness is irrational and always against odds.

We are aware that this proposition to dispense with dockyards and arsenals will hardly approve itself to the generation that now is; but the principle on which it is grounded is elastic enough to suit even the *status quo*. The *status quo* for nations which are at peace is to spend, in addition to their outlays for fleets and standing armies, vast sums in testing the warlike inventions of nations which have the misfortune to be at war. England did not venture to embroil herself with this country during the late rebellion, yet she felt obliged to bring her armament up to a par with ours, at an expense not smaller than that of wars which have decided the fate of empires. The cordial understanding between France and England differs, as respects jealousy of each other's prowess in arms, from open hostilities only as the decay of a log in the forest differs from its speedy consumption in a camp-fire. Each nation excuses itself by arguing that the best guaranty of peace is the highest preparation for war. But what is the highest preparation? Austria thought it was, aside from a just cause, men enough and fortresses enough. Prussia showed her, beyond a doubt, that a single improved

weapon sufficed to turn the scale against her. Are we not reminded of the Russian method again?

Grant equal sincerity in both parties to the German quarrel, and a mutual desire to avoid the effusion of blood. Then suppose Bismark, when neither party would budge from its position, to have sent Francis-Joseph a specimen needle-gun, with a full explanation of its superiority over muzzle-loaders, and twenty-four hours to consider. The incredulous Emperor might at first, and at worst, have returned the gun with his compliments. Bismark, still shuddering at the thought of fratricidal slaughter, and preferring to lose the home elections rather than save them by conscripting the supporters of parliament, would then have offered to pit a regiment of Prussians against a regiment of Austrians, and so let the truth of his representations appear. Every one must see that if this had been done, there would have been no battle of Sadowa, and no such awful desolation as has befallen the hearths of both countries. If Prussia, big with her recent triumph, should ever menace the United States, her insolence would be pricked on receiving a case of Spencer rifles, beside which the needle-gun ceases to be formidable. By and by there will be no wooden frigates to overawe with iron-clads; but while England and France are determining whether the *Warrior* ought to quake before *La Gloire*, or *vice versa*, the United States moors its monitors at Sheerness and at Cherbourg, and Napoleon's response to their fifteen-inch guns is, once more, "L'empire, c'est la paix," while Disraeli borrows the broadbrim of John Bright.

This, some captious critic may interpose, is simply to deliver the world over to the rule of the strongest or, what is quite as demoralizing, of the most ingenious. "Behold," says a European observer of the present war, in the same sense, "behold, then, right, justice, all the instincts of liberty and of nationality, annulled at pleasure by a bit of iron skilfully inserted in a gun!" But he adds: "Surely, if anything could heighten the horror which war ought to inspire, and the contempt with which we ought to brand the bloody judgments pronounced by victory, it would be what we see taking place to-day." That is, the nearer war comes to being a purely mechanical contest, and therefore, under certain conditions, a foregone conclusion, the more palpable will be the absurdity of such a mode of settling questions of right, and the more odious will be a resort to it. Nations will at length perceive that dominion has been given to ideas, and that supremacy by brute force is not only shame but weakness when compared with leadership in civilization. So that we return to our starting-point; and the veritable Peace Congresses are the Universal Expositions at London, Paris, or New York, at which mankind, sitting as a jury, award honor and rank to the competitors, and which are followed by the discarding of effete notions and usages and material instruments, and the taking on of the newest and best. Here governments are put on trial and summoned to account; the condition of peoples is weighed; to have made two blades of grass grow where only one throve before, is respected more than to have coaxed six discharges a minute from a musket in place of one; a model school-house overshadows a model iron-clad; an ocean cable puts a torpedo to the blush. It is long before destructive ambition will give way to constructive, but the tendency is certain. Time will gradually teach that most difficult of lessons, that God has made different races not to squabble about territory or balance of power or the hegemony, but to accelerate human progress by the most varied contributions to the knowledge and the well-being of mankind. In that day civilization will perhaps "get forward" on something less clumsy than a "powder-cart."

### OUR CREDIT ABROAD.

FIVE-TWENTIES range in London at 68 to 69—equal here to a trifle over par, with gold at 148 to 149. The latest quotation by Atlantic telegraph is 68½. At the same time the British three per cents are selling at 86 to 87. If the credit of the United States stood as high in London as the credit of England, our five-twenties would command nearly twice as much money as the British funds. If the latter continued to rule at 86 to 87, our six per cent. five-twenty bonds would, in the supposed case, command about 150.

It is not likely that we shall see five-twenty bonds selling in London at 150. Long before that price is reached, U. S. securities will be shipped

to Europe in such large quantities that the market will be fully supplied and the demand satisfied. But between 68 and 150 there is a wide gap. It is not at all unlikely that this gap, which divides the present market price of five-twenties from their value as measured by the standard of the British funds, will, within a comparatively brief period, be materially reduced.

The high credit of the British nation, which enables the British Government to maintain its three per cents at a price which yields less than four per cent. to the investor, is due to two causes: first, the unvarying ampleness of the revenue; and secondly, the general belief in the honor of the British Government. If it were generally understood that the revenue of the United States is as ample as that of England, with much smaller liabilities, and that the determination of the United States to pay their debt in full, principal and interest, on the day set apart in the bond, is quite as fixed and as sure of general approval as the determination of the English to pay the interest on their funds, our bonds would rise in Europe (not perhaps to twice the value of the funds, as our securities run but for a few years, but) to a price which would yield the investor very little more than British consols. The first of these conditions can be readily established. Our public revenue last year was over \$550,000,000; and out of this, after paying all expenses of Government, army, navy, etc., the Secretary is understood to have applied no less a sum than \$125,000,000 to the reduction of the public debt. If he could do this during the first year of peace, when claims of all kinds arising out of the war were being pressed for settlement, it would seem fair to infer that no less a sum than \$125,000,000 will be available each year hereafter for the like purpose of reducing the debt. At this rate, in about fifteen and a half years the entire debt would be extinguished. So far as this condition is concerned, we may compare favorably with every other nation of the world. There is not a king, emperor, or potentate in the world who is able to reduce his debt at the rate of \$125,000,000 a year. However dense the film of prejudice may be, it cannot be long before Europeans realize the fact, and admit the credit of the United States is at least as good as, if not better than, that of the wealthiest foreign nation.

Recent occurrences, however, have rendered it more difficult than it was a year or two since to argue convincingly that the United States are incapable under any circumstances of even seeming to wish to repudiate their debt. Especially among these occurrences has been Senator John Sherman's financial bill, by which it was proposed to rob the holders of 7.30 bonds of one-twelfth of their option, by making them decide four months before the maturity of their notes whether they intended to renew or collect them. It may be said that John Sherman is not a representative man; that his financial schemes have been abortions; and that he never expected his bill to pass, but merely introduced it for effect in Wall Street. All this may, or may not be founded on fact. The truth remains that Mr. Sherman is a prominent leader of his party, which is the controlling party; that his influence is great in the Senate; and that he rules the Finance Committee of that body more absolutely than Senator Fessenden, its chairman. Now, if this man can persuade the United States Senate to pass a measure, cheating the holder of 7.30 notes of four months of the time his option has to run, it is not difficult to guess that some stockjobber and demagogue may, at the next session, introduce a parallel measure for the reduction of the interest on the public debt. If the public creditors can be cheated in one particular, they can be cheated in other particulars. If they can be robbed in respect of time, they can also be robbed in respect of money. It is not more dishonest to attempt the one than the other. The faith of the Government was pledged to a three years' question on the 7.30 notes. If that faith can be safely violated by so much as a quarter of an hour, it can, by the same rule, be violated in every other particular—as to payment of interest, and as to payment of principal, and as to the kind of money in which payment is to be made;—this is one reason why our six per cent. bonds sell in Europe nearly twenty per cent. lower than the three per cent. bonds of Great Britain.

It is to be feared that other occurrences next year will also contribute to injure our credit. Next summer the "old five-twenties" mature. When they were first issued, and within the two following years, the question was constantly asked, Will they be paid off at maturity in

coin or in paper? Mr. Chase, then Secretary of the Treasury, was so importuned on the subject that he wrote a letter stating his confident belief that they would be paid in coin; and the financial organ of the Government, the *New York Times*, not only reiterated the prediction day after day, but went out of its way to denounce all doubters as copperheads, traitors, and rebels. We are now rapidly approaching the day on which these bonds mature. It is clear to every one that, unless some providential accident should put gold down to 110 or 115, the Government cannot pay off these bonds in coin in 1867. It is morally certain that the United States will not avail themselves of their option on those five-twenties bonds, so far as coin payment is concerned, and it is quite possible that the Secretary of the Treasury, reading the law differently from Mr. Chase, may avail himself of his option and pay them off in paper—with 66 cents on the dollar. The former proceeding might justify no comment; the latter would injure our credit very gravely.

There is, in fact, something more needed than mere wealth and strength to secure credit. Many wealthy houses are in poor credit because they neglect business principles, and administer their affairs loosely. Just so with Government. The country is rich enough, and yields revenue enough to establish the public credit on as high a pinnacle as the credit of the richest Government in the world. But if our leading statesmen advocate repudiation, even on small collateral points, and the Administration makes promises which it cannot perform, we must not be surprised if it takes time to convince foreigners that we are as good as we are.

#### PARIS GOSSIP.

PARIS, July 20, 1866.

THE Emperor is still absorbed in his difficult work of peace-making, and has sent the Empress and the little Prince to represent him in the "progress" which the good people of the west had counted on his making through their principal centres. The reception given to the "august" visitors appears to have been most enthusiastic, and the outlay made, not only by the authorities, but by the richer inhabitants, to have been almost lavish. The scene at Nancy must have been very picturesque. The fine old cathedral was decked out with the greatest splendor, and the Empress was met at the doors by a procession of priests in their grandest toggery, who escorted her to her chair of state, carrying a dais of cloth of gold above her and the child. There were present three archbishops, eleven bishops, and priests innumerable, and masses of people belonging to various religious orders, all *en costume*, processions of girls in white, with colored sashes, from the schools, a grand gathering of official people and troops, and such a flock of peasants from the neighboring communes that the vast building was crammed and the town filled to overflowing. After this successful blending of pomp and piety, the Empress visited all the charitable institutions and public schools, enquiring into all their details, and delivering various little homilies to the scholars, whom she exhorted to do their duty and make themselves good and useful members of society. It appears that the students at the military school were so much affected by the little sermon of so charming and exalted a preacher, that they declared themselves determined to follow her advice, upon which, with one of her pleasant smiles, her graceful majesty quitted them with the parting remark, "Remember, I have your promise," and glided away, holding her son by the hand, and followed by the enthusiastic *vicats* of the assembled youths.

After this long peregrination the active lady, who is becoming so great a favorite with the French people, gave a splendid banquet to the official world of the department, the town illuminating and getting up torchlight processions in her honor. At other points the reception has been just as brilliant, and the popular welcome as general and enthusiastic. It may interest lady readers to learn that her Majesty, at the magnificent ball offered to her by the town, at Nancy, appeared in a cloud of transparent white muslin, trimmed with ivy leaves and diamonds, a dazzling diadem of diamonds—necklace, ear-rings, and so forth—of the same glittering species of coal. And ambitious mammas may like to know that the "hope of France" was arrayed entirely in black velvet, with the Grand Cross of the Legion of Honor. The two made the tour of the rooms, set five deep all round with ladies in the most elegant toilettes, and crowded with rejoicing males, distributing bows and smiles with gracious liberality, and winning, apparently, all hearts. It is certain that both the members of the Imperial firm contrive to make a very agreeable impression, due either to nature or to art, or, perhaps, to a happy compound of the two, on those with whom



they come into personal contact. The Empress is impulsive, very kind, and has a smile that would be really sweet and charming in any woman, and that, naturally, loses none of its charm by showing itself in the face of an empress to a world still weakly partial to "majesty." The charm of the Emperor's smile is, in its way, just as effective, its power being often acknowledged even by those who detest him the most cordially, as in the case of M. Prevost-Paradol, one of his bitterest political opponents, who, having been received by the Emperor, as is the custom here, after his recent reception into the Academy, on which occasion he had crammed his discourse with ingeniously yet transparently covered allusions to the Emperor of the most bitingly malicious character, and, being questioned shortly afterwards by a friend, as to the impression made upon him by the interview, could not avoid expressing his sense of the charm of the Emperor's manner, and added, quoting a well-known French proverb, "The fact is, *mon cher*, that in order thoroughly to hate people one should not see them too near!"

Among the "farewell dinners" of the past week, some of the most elegant have been given by Americans, who are preparing to cut a figure among the gay gatherings at such of the fashionable watering-places as are out of reach of cannon-shot, while many European "highfliers" in the sky of fashion are said to be intending to cross the ocean, for the purpose of passing the season at Saratoga and Balston, whose waters are gradually coming into vogue among the valetudinarians of this hemisphere.

A grand banquet has also been given at Lemardelay's, in honor of the official introduction of horse-flesh into the Paris market. Several horse-flesh shops have been opened in this city within a few days, and, accordingly, one hundred and eighty hippophagists assembled to celebrate the auspicious innovation. M. Quatrefoies, of the French Institute, was in the chair. The dinner was composed mainly of the new article of food, and was pronounced to be fit for the gods. The horse-flesh soup, the horse-flesh sausage, horse-flesh *à la mode*, horse-flesh pie, and lastly, fillet of horse-flesh, were devoured amidst general acclamations. Other dishes were served during the repast, but the guests declared the horse flesh so "superior" that they ate little else. At the dessert various speakers proposed toasts, and grew excited on the topic of the hour. The chairman toasted the "Hippophagic Committee," which has been fighting the battle of horse-flesh for the last six years; M. Duméril, representing the Acclimative Society, toasted the new food; M. Sibère thanked the committee in the name of the Society for Prevention of Cruelty to Animals; Dr. Blatin, President of the Hippophagic Society, gave a general glorification of the same, as did the Marquis de Béthizy and other gentlemen. An enthusiastic working-man thanked the gentlemen interested in the "movement" for having introduced a "new and delicious element into the humble larder of the poor;" a rather hard saying, seeing that even a fine, fat young horse's flesh is admitted to be "firm" even by those who will by no means allow it to be "hard," that the flesh of old, worn-out horses is confessedly rather "firmer" than ordinary shoe-leather, and that, therefore, as the cost of a prime horse ranges from eight to a hundred times higher than that of an ox, we have no choice between the aforesaid shoe-leather and an outlay absolutely out of the reach of the laboring population. But this somewhat obvious reflection not appearing to suggest itself to the excited minds of the hippic revellers, the working-man's outburst had an immense success. M. de la Bédollière, the veteran editor of *Le Siècle*, next sang two new songs, composed expressly for the occasion, and which, being regarded as extremely witty and appropriate, were applauded to the—chandeliers. The company then became generally jolly, and enjoyed the gathering so much that they remained together until near midnight. In spite of which brilliant demonstration, and the opening of the fine shops for the legal sale of horse-flesh (each joint "stamped" by the market inspectors, and thereby warranted to be "all right"), the unappreciating public is still asking itself, with a not very flattering expression of its nasal organ, "How near to starvation must I find myself reduced before I could contrive to swallow a first mouthful of this new species of butcher's meat?"

The safety of the Johannisberg cellars is confirmed, and Prince Metternich is able to sleep without dreaming of the havoc committed by thirsty Prussians among his renowned casks. The equally renowned vintage of Rudesheim has also escaped the forced contributions that its owner feared would be laid upon it. But the magistracy of Bremen have been less fortunate; and a good many bottles of the fabulously costly "Rosenwein," kept in twelve great casks with silver hoops, in what is thence styled "The Apostles' Cellar," and only drunk on rare occasions by the municipal fathers, by the sovereigns to whom they sometimes present a bottle, and by the sick citizens of the town, who have a prescriptive right to receive a bottle gratis in case of need, were disposed of by the Prussians. Under no circumstances is this precious liquor ever sold, for no fortune short of Aladdin's lamp would suffice to enable its possessor to

adopt so costly a style of beverage, for the value of wine increases, like that of diamonds, in the ratio of the growth of the compound interest of the capital expended on its first purchase; so that, as a "piece" of German wine, containing 204 bottles, cost, in 1624, at which period this famous wine was placed in the Apostles' Cellar, 300 rix-dollars, or 1,200 francs, the cost of keeping up the cellar, the amount of taxes paid upon it, and the compound interest upon all this outlay through nearly two centuries and a half, the same "piece" of wine now represents a sum of 600,000,000 of rix-dollars, and each bottle would be worth, on the spot, 2,750,000 rix-dollars, that is to say, over ten millions of francs. And as a bottle of wine is supposed to contain eight glasses, each glass of this unparalleled wine costs 1,400,000 francs, and each drop 1,400 francs. The Prussians could not resist the temptation of tasting this wine, but they appear to have contented themselves with very little. Possibly they found it less delicious than they expected, for one who has been favored with a taste of it declares that it was by no means agreeable, the vinous flavor having changed to a weak acid, and the wine itself being of a dark brown hue, approaching to blackness. During the occupation of Bremen by the French some of their generals made heavy demands on this wonderful wine; and the burghesses of Bremen therefore assert that that town paid to France a ransom heavier than that of all the other towns of Germany put together.

### AMERICAN CROQUET.

OF all the epidemics that have swept over our land, the swiftest and most infectious is croquet. While cholera skulks only in tenant hovels and blind alleys, croquet rolls boldly up to our very doorsteps; and while trichina confines its devastation to the swinish multitudes at the West, not even the *butterflies* of Newport and Nahant have escaped the croquet fever! "An uncroquetable lawn" is as much a stranger on this shore of the Atlantic as it is on the opposite; and if the "clever woman of the family" would honor us with a visit this summer, she would be warmly welcomed with the waving of mallets and the clicking of balls; and, moreover, she would find all the clever women of our family wrangling over the rules and misrules, that increase in number and stupidity with every new moon.

It is a great pity that for this charming game nobody has yet published, in this country, a simple, terse set of directions, that can replace the thousand-and-one diverse authorities that come with the different games; for every man who makes the implements puts into the box a set of rules to suit his own ideas. There is as much confusion and much more ignorance here than in England, as there the authorities are a grade above our lawgivers—the mallet-makers. But even there the conflict has waged furiously, till it was decided to call a croquet parliament of the best players, and give them ample time and full power to make a set of rules that should be above dispute—letting their decisions be final and binding for all croquet grounds, as the verdict of the "Jockey Club" is for the turf.

The committee, after sitting for a long time, and after receiving communications from all parts of the country, have just published their report; and we offer them our grateful thanks for the satisfactory way in which they have fulfilled their trust. Although differing in several minor points, we should be willing to accept their report as the standard; but there seems no chance of having it imported or reprinted in this country this summer, and no journal has as yet alluded to the subject, or to any of the English reviews upon it. In the hope of bringing a little order out of chaos, and giving a few hints to good American players, this article is written, and the writer trusts that a good deal of information and a great deal of enthusiasm may win him a fair hearing.

To begin—*usque ab ovo*—very little is known of the origin of this game; whether like Topsy "it grew," increasing from ball to ball and multiplying from wicket to wicket; or whether, Minerva-like, it sprang at a bound into full growth and good society at once, is uncertain. One thing is certain, that it is of rare antiquity and of the best connections. Far back in the days when kings wore love-locks, and courtiers were splendid in velvet and lace, when wise men played boys' games in public places, croquet flourished on Pall Mall. We can fancy "the curled darlings of chivalry" laughing to see Wilmot a *booby*, and Leicester a *rover*; and we wonder whether the customs courtiesed to great kings, or whether Buckingham boldly accused his royal master of *spooning*, and dared to drive him off the field. There is no allusion to any ladies on the ground in these early days, and we are left in ignorance as to whether the manners and morals have improved or been impaired by their joining the sport. Certain it is, that more quarrelling and greater cheating could never have existed, and why people lose their temper and double their winnings is hard to understand. There must be some malign influence in sunshine and pleasant society to bring out the

evil that is in one; the perpetual disputes about rules are not enough to account for it. All horse dealings make jockeys into scamps; and, perhaps, croquet must make men—but, *place aux dames!*—make ladies and gentlemen into dogs, delighting in barking and biting.

But this is an endless theme, and while we are moralizing, the subject of our memoir has crossed into Ireland and found there "a local habitation and a name"—that is to say, the stroke which we now call *croquet* was there called *croky*; whether they called the game by the same name we do not know. This little variety of spelling is very dear to the heart of the antiquary, and proves its age, if further proof were needed. Did you, kind reader, ever know a Howell or a Lowell or a Powell who did not talk a great deal of the "Wars of the Roses" and such times, when he was called Howl or Lowl or Powl, as the case might be? From Ireland croquet wandered to France, perhaps under the banners of those earlier Fenians, those dashing, joyous soldiers of fortune, the Marshal McMahons and the Maurice Tienays of that day. Here it definitely took its present name, and here, after a bright reign of many years among the *jeunesse dorée*, it apparently slept its hundred years, and waking "on science grown to more," returned to its native land and crossed to America, to find everywhere a warm welcome, a clean lawn, and—let us add with Sarah Battles—"the rigor of the game." And now to business.

The definitions are:

*Roquet*.—The act of hitting another ball, be it friend or foe.

*Croquet* is the stroke the player is entitled from having roqueted.

There are two kinds of croqueting. Tight croquet and loose croquet, or, as it has been badly called in this country, roquet-croquet.

*Tight croquet* is placing either foot upon your ball and striking it with your mallet, sending the other ball in any direction you please.

*Loose croquet* is laying the two balls together, and striking your own, without putting your foot upon it. There are several forms of loose croquet, to wit: "Rolling shots," "Splitting shots," and "Taking two off."

*Rolling shot* is putting the balls one behind the other, in a direct line for the place you wish to reach, and with a long, pushing stroke sending them along together.

*Splitting shot*.—Sending the two balls in opposite directions.

*Taking two off*.—Placing the two balls together, and, without moving the other ball, sending your own to any place you please, and then taking the second shot.

*A booby* is a ball which has missed the first wicket.

*A roer*.—One which has run all the wickets, and is ready to help its friends.

*A fluke*.—A lucky accidental shot.

*Spooning*.—Pushing your ball from behind.

*Scooping* is using the side of the mallet.

*Flinching* is letting your ball slip from under your foot while croqueting.

*In play*.—A ball is in play to another when it has roqueted it and has not yet taken the croquet.

*In hand*.—A ball is in hand when it is not in play, that is to say, when, having finished its run on one ball, it is at liberty to take another shot elsewhere.

*Filibustering* is leaving your own position and going off to help a friend or annoy an enemy.

We think these are the only definitions that the game requires, so we pass rapidly through a few necessary rules:

1. The player must stand on one side of his ball and never behind it.
2. Strike a clean stroke and never push, except in a rolling shot when a following stroke is allowable.
3. Strike with the end of the mallet-head and never with the side, unless it is agreed to allow scooping to a ball lying in front of the turning stake and touching it.
4. A ball missing the first wicket must be picked up and begin again the next turn.
5. A ball running its wicket and rolling back cannot count the wicket. Where a ball stops there it must remain.
6. A ball must be entirely through the hoop, so that the mallet-handle laid across the sides does not touch it.
7. If the ball flinch, the player loses the rest of the turn.
8. The player may use either or both hands.
9. Neither hand must be within eighteen inches of the head of the mallet.
10. If croqueted outside the bounds, the player may pick up two feet inside, on the line where he crossed.
11. While in play, a ball cannot count any other point which it may make, but must finish with the first ball, before it plays at anything else.

12. A captain can allot the colors as he pleases.

As this article is written for the amusement of good players and not for the instruction of beginners, we have not mentioned the simple rules nor definitions that every one knows; such as what running a wicket or touching the stake means, or, that if you run your wicket or touch the turning stake, you are entitled to another stroke. Neither will we waste time giving directions for laying out the field or arranging the wickets. The proportion of length to breadth ought to be as five to three, and the bounds some ten feet outside. If the ground is arranged with nine wickets, a cage may be substituted for the centre one—a cage being two wickets, one over the other, at right angles, with a bell hanging in the middle. Or, as in England, a stake with a bell upon the top, according to the fancy of the field-marshal.

In selecting the implements, care should be taken to have them heavy enough. Lignum vitae makes the best mallets, and any hard wood will do for the balls. If the latter are too light, they are apt to hop just where they ought not to. Let the mallet handles be long enough for ease and not too smooth for a tight grasp. Except in the weight and strength of the wood, the very expensive English sets are no better than the cheaper home-made ones. Order your own set at the factory to suit yourself, is our advice, unless you are a crack player, when of course you will have your own fancy mallet, your inseparable companion on many a hard-fought field. Apropos of mallets, there are still exhibited in London Tower the identical ones King Charles played with on Pall Mall; they are very like ours, except that the ends or heads are not at right angles with the handle, being rounded, as if they were a few inches cut from the rim of a cart-wheel, the spoke serving for a handle.

And now a word or two upon playing. Suppose the ground well arranged, with nine wickets; as that plan throws the balls more together in the centre and admits of more croqueting, we prefer it to any other way of arranging them. We place a ball anywhere within a mallet's length of the starting stake, and strike for the first wicket, with steadiness and caution. Brilliant, dashing play is of no use here—even if you send the ball through two wickets with one stroke, it counts nothing, as it is not considered "good style" to claim the mallet's length you are entitled to. Many good players drive their ball sideways through the first wicket, so as to leave it in a good position for an oblique shot through the second, with the hope of getting into position before the third wicket on the second shot, and so making three wickets on the first tour. If your ball miss the first wicket, it is to be picked up and begin from the starting-point the next turn. So decides the English committee with great good sense; for, although at first sight the advantage seems to be all to the booby, on further examination we find much to be said on the other side. For instance, a good player could put his ball there on purpose, he could not be croqueted away by the enemy because he was a booby, but would lie there as an impediment to his adversaries and ready to help any partner who comes to put him through. Of course the first object in a croquet player's mind is to keep the side together as much as possible, and two balls when well started can easily keep together for a long while.

If there are eight balls playing, or even six, it generally happens that some of them are at the centre wicket before the best player, who is usually the captain, begins. He therefore plays hard through the second wicket, and then croquets upon some of the leading balls. After croqueting his own side where they wish to go, and scattering the enemy with one exception, he takes a splitting shot upon the ball he reserved for his own use, and sends himself in front of the third wicket and the other ball behind it. With his second shot he runs the wicket, roquets the same ball, and splits for the centre wicket, or if the ball is out of position entirely, leaves it and takes two off. He is now in position before the centre wicket, which he runs, picks up one of the balls on his side, which he had croqueted through, and rolls with it up to the fifth wicket; and so on, *ad infinitum*. A good captain, with a successful start, can make an enormous run, and the objection generally raised by poor players against what is called "Scientific Croquetting," *i. e.*, splitting shots, loose croquet, and taking two off, is that it lengthens the game and admits of endless filibustering. All this we grant and glory in. There was a time when getting through the wickets and sending an enemy into the flower beds, was to us brilliant playing, but in these our wiser but not sadder hours, we are ready to leave our best position, to dash to the rescue of our worst ally, to annoy the enemy, to be used by the captain—in fine, to strengthen our side with the wildest self-sacrifice. And to the unappreciative poor players, we say, Go on! play your best, learn science, and before long you will insensibly be on our side.

In making a loose croquet, if you strike your own ball below the centre, it drives the other a great distance without moving itself much. For a



splitting shot you must arrange the balls at the proper angle and hit according to the distance and direction required.

It is almost impossible to give any useful directions for these strokes, only a knowledge of billiards and practice will teach them; the latter will readily enough, and half an hour devoted to fancy shots is worth reams of paper rules.

In "taking two off," the English committee decide that the other ball *must* move, be it ever so slightly; and upon this one point we fully and firmly disagree. Let it be one thing or the other for the sake of peace; either require the ball to be moved six inches, according to the old rule, or raise the point entirely. A decided movement might affect one's own stroke, but just joggling it does neither party any good. A gentle wiggle will only raise a most ungentle wrangle, and every one knows that to avoid points of dispute is the first desire of croquet players! Therefore let the balls touch, but do not require anything else. In many English croquet fields it is considered ungenerous to put an adversary's ball out; but we cannot understand why damaging the enemy is not as much a part of the game as supporting a friend, and every one who plays well enough to be in danger of this fate, must know enough not to go through the last hoop. He is just as useful to his side as a "filibuster" as when he is a "rover," and it is no harder to run his last wicket on his return to the stake, than it is to go outside of it.

Some authorities require no penalty for flinching, allowing a player to continue his run. But it is so easy to flinch your ball a full mallet's length in the direction you want to send it, *accidentally* gaining a good bit of ground, that in memory of the lack of honesty in all croquet grounds, we decide *pro* punishment! We have yet to find any good authority or crack player in either country that endorses "spooning," and yet it still lives! We have the patriotism to add that the best American players we have seen spurn it, and the best English use it. But no one, who has watched the two styles, hesitates to say that the single-handed, lightly swung stroke is much the most graceful. It is certainly less steady, but better to devote a week's practice to steadying your right hand than ever to double yourself up like the "crouching Venus" *en culottes* and bearded.

We agree that spooning is perfectly fair in a match of gentlemen; but is decidedly ungenerous when playing with ladies, unless those ladies are Bloomers—when, for all we know, it may be the correct thing. Our domestic experience with Bloomers has been strictly nautical, and as they never appear out of water, we remain in blessed ignorance. Ignorance, we mean, of Bloomers; but not, we humbly hope, of croquet.

## Correspondence.

### "PROTECTION TO NATURALIZED CITIZENS."

TO THE EDITOR OF THE NATION:

An article with the above heading, published in THE NATION of May 29th, appears to me to ask, in behalf of foreigners naturalized in the United States, a political action which the American Government neither can, nor, as a general rule, ought, to exert for their protection. The rights of a person naturalized abroad and returning from his new country to that of his birth or native allegiance, and consequently the duties of his adopted country towards him, may be determined—first, by treaty; secondly, by the local legislation of the country from which he emigrated and to which he has returned; or thirdly, by the general principles of international law.

1. We have, I believe, no treaty with any European power on this subject, and I think the facts I shall adduce in the course of this article will show that we ought to have none until Congress shall have more clearly settled what are the duties of naturalized foreigners to the United States, and provided some effectual securities for the fulfilment of those duties. The enjoyment of the privileges of American citizenship, and the extension of that citizenship over the whole world, are not matters of universal, common right, and the foreigner upon whom those privileges are bestowed ought to return an equivalent of some sort for the advantages secured to him. The right to protection as a citizen ought not to extend beyond the fulfilment of the duties of a citizen, and it is no injustice to a naturalized foreigner to demand from him securities for the performance of those duties which are generally superfluous in the case of a native-born American. The partialities of birth and education, the ties of family and friendship, the force of habit, the possession of property, and a more or less fixed character—all these constitute guaranties of continued residence, or of return from foreign travel, and of fulfilment of civic duties by the native, which in most in-

stances either do not exist at all, or exist in a much less efficient degree, in the case of the foreigner; and the experience of our late war has shown that the temptation to shirk the civil and military responsibilities of the citizen is yielded to with infinitely greater readiness by the naturalized stranger than by the native-born American.

2. Every country claims and exercises absolute and unqualified jurisdiction over every person found within its limits, except so far as by treaty stipulation it may have conceded privileges and exemptions to subjects or citizens of foreign powers. In modern times the spirit of commerce has secured so numerous and so important immunities to merchants and other persons trading, travelling, or residing in foreign lands, that under most Christian governments the stranger is more "favored" than the native, and the civic burdens of mercantile men are lighter in alien countries than in their own. The determination, in any given case, of the question whether a person claiming immunities as a citizen or subject of a foreign state is legally to be considered as such citizen or subject, must rest with the local tribunals, who, in the absence of treaty provisions, will be governed by the *lex loci*, or by the established principles of international law. The laws of a foreign country—the United States, for instance—may confer upon a native-born subject of the Pope civic rights which he may enjoy free from interference or control by his natural sovereign so long as he remains within the jurisdiction of that foreign country; but the moment he returns to the country of his birth he is amenable to its laws, and no mere foreign legislation can invest him with any rights as against the government to which he owed allegiance by birth. Some European states—Great Britain, among others—deny the right of expatriation altogether. "Once a subject, always a subject," is the maxim of British law, and this principle has been extended so far as to embrace the foreign-born children of British subjects. In other countries the right of emigration, expatriation, and naturalization abroad has been tacitly allowed without express law, and in others, again, it is regulated by special legislation. In no case, however, is it admitted by any Christian power that the American law of naturalization is, of itself, of force to release a foreigner from every bond of native obligation, and invest him with all the rights of exemption and protection to which a native-born American might be entitled.

3. Judicial constructions of the principles of international law on the subject we are considering cannot be said to have been very frequent, for the reason that naturalization has always been comparatively rare in Europe, and it is only to America that there has been anything like an emigration *en masse* in modern times. It is, however, certain, that expatriation and naturalization have never been regarded as matters of legal right, and it is generally held in Europe that, without the express or implied consent of his sovereign, no man can renounce his allegiance to his native government and acquire the rights of a subject or citizen of a foreign state. But whatever differences of opinion may exist as to the abstract principle, one point of great importance in relation to our duties to naturalized foreigners is well settled. I refer to the doctrine of the rehabilitation of subjects naturalized abroad and returning to their native land. It is laid down by all writers on the law of nations that a person who, after having acquired rights of citizenship abroad, again takes up his residence in his native land, under circumstances which afford a legal presumption that he left his adopted country without the *animus revertendi* to it, forfeits those rights and is remitted to his original condition of a subject of the government of his birth-place. There can be no reasonable doubt that this is sound doctrine, and whether it is so or not, it is a principle which cannot be overruled by any legislation of ours, nor can its operation be avoided except by treaty negotiation.

The United States, then, can neither release a British, an Austrian, or a Russian subject from the obligations of his native allegiance, nor can they prevent the lapse of any rights he may have acquired, if he forfeits them by a voluntary return to his birth-place. In every case where a naturalized foreigner claims the protection of American diplomatic or consular representatives against the authorities of his original country, such representative is bound to enquire whether the applicant was ever legally released from his native allegiance, and, in the next place, whether he has forfeited his rights as a naturalized citizen by an abandonment of the country which conferred them upon him.

Americans who have contended for an absolute parity of rights between the native and the naturalized citizen, have often overlooked not only the principles of international law applicable to these questions, but the actual facts upon which the questions usually arise. Independently of the great number of foreigners who emigrate to the United States, in the hope of bettering the condition of themselves and their families by a permanent establishment in a new home, the recent political agitations of Europe have driven thousands of political refugees to seek temporary protection on American soil.

In nine cases out of ten, these persons, as well as the multitudes of foreign fugitives from justice who infest our shores, go to the United States with no purpose of becoming American citizens, and many of both classes return to their native country on the first lull in political or judicial persecution, without ever having made even the preliminary declaration required by the naturalization laws. If, however, circumstances compel them to protract their stay in America, they commonly become naturalized, either because they despair of ever being able to repatriate themselves, or, more frequently still, in order that they may come back to Europe with a passport which will afford at least a partial protection against political persecution. I have personally known repeated instances where European political agitators have gone to the United States with the avowed purpose of acquiring a title to American protection and of returning to renew their operations as soon as they could obtain evidence of American citizenship. Not only such persons, but many who have emigrated with the honest intention of becoming permanently domiciliated among us, are often called back by political changes, actual or prospective. If they find their party in the ascendant, they sink the American as long as is convenient and take office with their friends; but upon the first reverse, they whip out their American passports and claim exemption from all local jurisdiction.

Besides this, every commercial crisis in America sends back to Europe numbers of naturalized foreign speculators who have fled from American creditors, and who return to their native soil to commence business anew, with the privileges and immunities secured to them by an American passport; and our national credit has suffered severely from the disrepute thrown upon us by whitewashed bankrupts of this stamp. Within the last four or five years the number of returned emigrants has been vastly increased by the fear of taxation and conscription. Many thousands of naturalized Europeans have gathered up their property, and fled with their goods and their families to their fatherland; and I doubt whether it would be an exaggeration to say that one-half of the American "adopted citizens" now in Europe have left the United States, since 1860, to avoid the payment of taxes and liability to military duty. Very often these persons have come without passports, though provided with certificates of naturalization. When they are called upon for taxes, or for military service, they produce such papers as they have, and, in a great majority of cases, the local authorities, overawed by the seal of Mr. Nunes, or some other naturalization and passport broker, report them as foreigners, and they secure the desired exemption without any further proceedings. The number of persons who in this way escape taxation and military service on both sides of the Atlantic, and thus enjoy the protection of two governments without performing the duties of citizens of either, is vastly larger than those whose attention has not been specially drawn to the subject would imagine. There are in Europe thousands of naturalized American citizens who have never been enrolled among our national defenders, millions of property owned by these persons which have never paid a mill of taxes for the support of our Government. Besides all this, naturalized foreigners have been among the most active and efficient agents of the rebel cause in Europe. The ablest writer in England, in support of that cause, was an Americanized Swiss and a naturalized Italian. "Professor" Manatt is the author of a pamphlet on the negro race, in which the religious and "scientific" arguments in favor of the perpetual slavery and degradation of the children of Ham are maintained with a zeal which has given great satisfaction to the Papal court and other sympathizers with the rebel cause at Rome.

I see no ground of justice or expediency upon which the United States should embroil themselves with European governments for the sake of "protecting" fugitives from taxation, from conscription, or from criminal justice; or, in fact, any other persons who do not become abiding members of our body politic, abiding elements of our national strength.

Great numbers of foreigners become naturalized without ever having acquired a legal residence, or fulfilled the conditions which confer State citizenship anywhere. They make a declaration in New York, float off to New Orleans, wander about in the West for a year or two, turn up gold-diggers and obtain their certificate of naturalization in California, and then return to Europe, engage in commercial or political life under the protection of the American flag, without ever having contributed to the support of the American Government or performed any one duty of an American citizen, unless it be reckoned such to have cast a vote for the pro-slavery ticket in some town of which they were not freemen at the first election after they have obtained their certificate.

I am by no means disposed to deny or to undervalue the services which naturalized foreigners have rendered to our country in former and in recent periods, but I cannot shut my eyes to the notorious fact that a vast majority—certainly not less than three-quarters—of that class of our citizens have,

from the organization of our Government to this hour, sustained the political interests of the South, slavery included, against the cause of the Union and of human liberty; and I do not hesitate to say that, but for the support which Southern policy has received from Irish and German-Catholic influence, slavery would long since have died a natural death, and we should have been spared the crimes and the curses of the late rebellion. The naturalized American citizens who have swarmed over the continent of Europe during the war have been, with few exceptions, favorable to the success of the rebels, and it has not been easy to find an individual among them who has not been, if not an open enemy, at least a very lukewarm friend to the Federal Government.

It seems to me not unreasonable to demand from foreigners, of whose character and history nothing is usually known to those whose office it is to admit them to the right of citizenship, some guaranty before conferring upon them such large privileges. When Esau sold his birthright, he got at least a mess of pottage in return from the brother to whom he surrendered it. Shall we bestow our birthright upon the stranger without asking even a small security against the abuse of that birthright?

It is now proposed, in many quarters, to impose an educational test as a qualification for the exercise of the elective franchise. Would it be too much to insist that the emigrant European, who asks admission as a citizen, should be able to read the certificate which testifies his enrolment as a member of our political community? Would it be ungenerous to require him to show that he has fulfilled the conditions of State citizenship before he is recognized as a citizen of the United States? I do not know that the attainment of the moderate amount of knowledge which could well be demanded, or the possession of taxable property, would be an effectual security against the evils which we are suffering from the existence of a numerous class among us who have the largest measure of political rights and yet are attached to our commonwealth by no moral, no material interests; but I strongly suspect that the law-breakers in the streets of New York in 1863, whom Bishop Hughes, in his flagitious speech, pronounced to be "not a mob, not rioters," the servant girls who are contributing their wages to support the Fenian army, and the Fenian army itself, have been mainly persons who neither read letter-press nor pay assessments.

In my judgment, then, no foreign-born stranger should be admitted to the privileges of American citizenship without furnishing some evidence, some securities, analogous to those which nature herself provides in the case of the native. But if it be thought inexpedient to demand such from foreigners *bonâ fide* resident among us, let us, at least, not extend our *regis* over those who, if they ever had moral claims upon us, have forfeited or voluntarily renounced them. Our ministers and consuls abroad ought to be instructed to recognize no man of alien birth as an American citizen, unless he produces a passport from the State Department; the State Department ought to be forbidden to issue such passports, except upon evidence of performance of military duty, if otherwise liable, during the preceding year of State citizenship and residence, the payment of taxes upon property, and the open possession of property sufficient to secure such payment during the contemplated absence; ministers should be empowered to renew passports from year to year, on satisfactory proof that the applicant is absent from the United States for temporary purposes only, and official evidence that he has paid taxes on all his taxable property for ten years preceding the application.

Such regulations as these would exclude from American protection no person who is morally or legally entitled to claim it; they would secure a considerable increase of our national revenue, and they would much reduce the number of vagabond adventurers who are disgracing our national character abroad by parading a nationality which they misrepresent, and which they have no right to boast.

II.

BERLIN, June 22, 1866.

## WHAT THE "ADDITIONAL HYMNS" ARE.

TO THE EDITOR OF THE NATION:

A few words about your review of the "Additional Hymns" of the Episcopal Church.

In the first place, they are a mere experiment, *allowed* to be sung for the next three years on trial, and are not to be allowed between the covers of the Prayer-book.

Second, A church-hymnal cannot have the authors' names attached. This was not allowed with the hymns of the old collection, and this part of the index was a mere gratuity.

Third, The hymnal is not, and cannot be, a collection of poems on Dr. Bethune's principle. For an authentic copy of an author's poem, look into his works. The church's hymns must pass under her revision. Several of



Cowper's hymns must be thrown out altogether, or must be pruned; and the same is true of many other favorite poems. In the *Dies Ira* the name *Mary* is left out, because there is no evidence that the sinful woman was Mary.

Fourth, Neither these hymns nor any others are in the Prayer-book. The church has never set forth any other than a tolerated collection—hymns "allowed to be sung"—and this binding up of the hymns with the Prayer-book is only a bookseller's scheme.

These remarks premised, I fully agree with you as to the egregious faults of this collection; but there is no cause for alarm. The only hope for a permanent hymnal was found to co-exist with a disposition to let everybody tinker a while at the old one. This license is already working its own cure, and those who know assure us that as the darkest hour is just before daybreak, so the present chaotic state of our hymnody is the first step towards order and harmony.

A MEMBER OF THE GENERAL CONVENTION.

July 28, 1866.

### THE TEXT OF HYMNS.

TO THE EDITOR OF THE NATION:

The article on "Tinkering Hymns," in a recent number of THE NATION, very properly exposes what has been for many years a general nuisance, and is of late beginning to be felt as such. But it is possible to go too far, and there is something to be said on the other side.

To the question, "Can we not have a collection of lyrics which to the element of religion shall add the element of authenticity?"—if thereby is meant perfect textual accuracy—it is safe to answer, No. A selection of sacred poetry is one thing, a hymn-book proper is another; and the requirements of the two are very different. A volume which lies on the parlor table, and is adapted to the uses merely of hand and mind, may and should preserve strict literary integrity, and give its verses as their authors wrote them; but a book intended to guide the vocal worship of congregations is subjected to restrictions unknown in the other case. Its great objects are practical utility and fitness to the purposes of praise or prayer; exact literary integrity, though far from unimportant, is a secondary matter. We are tolerably sure there never was, we greatly doubt if there ever will be, a hymnal of any size and value whose contents are just as their authors penned them. The difficulties in the way of that result are such as none can estimate who has not set himself to the task of compilation, with an honest desire to let his authors speak for themselves. The older hymnists—whom scarcely the strictest Anglican would altogether set aside—abound in crudities, carelessness, and even vulgarities; not to speak of passages which, if not poetically offensive, are yet unsuited to the worship of this age. That would be a bold or a stupid man who, at this day, would uniformly sing good Dr. Watts—even at his best—in Watts's own words. His predecessor, John Mason, produced several hymns of rare beauty, if one is content to "tinker" them with a steady and skilful hand; as they stand, most of them are practically worthless. Several of the finest pieces of Newton and Kelly are defaced by puerile platitudes, occurring between lines or verses of no small pathos and power. With writers more modern in date and spirit, as James Montgomery, and still more, Dr. Neale (the most elegant translator of lyric poetry whom England has yet produced), there is less difficulty. Yet if even Homer sometimes nods, surely these are liable occasionally to misstate their meaning, to state it not quite worthily, or not as one who desires to use the song would have it. There is scarcely a writer of English hymns whose ideas a compiler of thoughtfulness and culture could be content to take uniformly in his own unaltered words. The dilemma is constantly arising, to alter a hymn or not to use it. The latter would be a loss. It may be said, better lose than do wrong. But why is it of necessity a wrong? When the church's poets composed the church's songs, they were surely thinking of God's glory and their brethren's good, rather than of their own petty vanity. What they did is the legacy of all. The edification of many is of more moment than the reputation of one; and he must be a miserable fellow who would not rather have his productions tampered with, if thereby they can be made useful, than leave them to rust in profitless purity.

The testimony of usage and authority we do not value greatly. The weight of precedent is altogether on our side; too much so, indeed, for our own views. John Wesley mended his brother's hymns; Toplady took liberties with John's; Cowper, if he had made a hymn-book, would doubtless have done the same with Toplady's; Montgomery rewrote some of Cowper's, and made wild work of it; Josiah Conder tampered with Montgomery's. Each of them (or several of them at least) protested against the alteration of his own hymns; and each nullified the protest by doing the same ill

office for his brother. The worst botches have sometimes been accomplished by men of fine talent and acknowledged taste. It is curious what a fearful mess one good poet will make of the effusion of another.

The writer of the article referred to is mistaken in supposing that "such settled public sentiment" demands entire preservation of original texts. Great Britain is far ahead of us in these matters. The Church of England especially has produced of late years a vast number of new hymns, translated or original, and an almost boundless quantity of collections for public use. The authors of many of these are men whose birth, position, and education might entitle them not only to the possession of refined taste, but to be representatives if not leaders of public opinion. Not a few of these volumes are by us as we write; but we do not see that one of them has aimed at strict literary integrity. That most popular of all, the famous "Hymns Ancient and Modern," goes slap-dash through the compositions of all writers, old and new. Its chief editor, Sir Henry Baker, himself a respectable hymnist, has *rewritten*, not only often, but as a general thing, the lyrics of the living men of his own school, as Chandler, Copeland, Isaac Williams, and even Neale. Some of these alterations (especially in the case of Dr. Neale, who has himself admitted the fact) are evident improvements; many, we think, are unnecessary and unimportant; others seem to us for the worse. Yet there is no volume in which changes so extensive have been made with such uniform good taste; though we cannot, for the reason expressed, call the *judgment* equally good. If any explanation is needed of this apparent distinction without a difference, it may be found in the statement that the altered readings are always gentlemanly (so to speak), never offensive; though, as we have said, not always called for. Another collection of some repute, the "Salisbury Hymnal," by no less a person than the Rev. Earl Nelson, abounds in reckless changes of text, many of them of the most abominable and absurd description.

We have shown, we think, that the Episcopal "Additional Hymns" (for which we have no interest nor disposition to apologize) at least sin in good company, and not so grossly as some; and that "settled public sentiment," so far as the usage of those who ought to know gives any indication of it, has not yet required the entire retention of the original text. But we are very willing to diminish the large liberty of "tinkering" which has been and is yet allowed, and to help public sentiment towards sterner demands than she has yet made in this direction. The promiscuous, idle, and unbridled mutilation of standard lyrics by every tasteless, thoughtless, or stupid person who chooses so to do, is not only a public affront but a public injury. Yet any remedy, short of absolute prohibition—which is both wrong in theory and impossible in practice—seems neither clear nor easy. It is a notorious fact that American hymn-books have been usually prepared by persons who know either just nothing about the subject, or so little that the difference, like their fitness for the work, might be expressed by a figure 0. A reform in the particular we are discussing will doubtless be accomplished when compiling committees become acquainted not only with the wants of churches for which they are purveying, but with the rules of literary criticism in general, and as applied to hymns in especial. When those entrusted with this work shall attain and use this knowledge, in addition to one equally essential, a loving familiarity with the history, spirit, aims, and needs of Christian hymnody, we shall doubtless improve in regard to genuineness of text and of all other matters. Until then, we can hardly do better than lay down one or two principles, which are so obvious that only sad experience could convince us the mention of them is not an impertinence.

A hymn book was put together a year or so since, in the preparation of which some approximate knowledge of the subject, and some attempt at honest independent thought, were actually employed. (It was privately printed only, and is not yet published for church use, so we are not advertising gratis.) The compilers determined to be purists as far as possible, and prefer the original text, other things being the same, to their own alterations or anybody's else. Nay, even for a slight and immaterial improvement they would not sacrifice primitive genuineness. But as other things very often were neither the same, nor nearly so, they permitted alterations only for one or other of two reasons: 1. When some fault or peculiarity in the original reading rendered a change *essential*; 2. When an evident *improvement* could be made. The first of these cases often occurred; the second was occurring perpetually. For instance, Lady Huntingdon wrote, in her vigorously Methodist hymn, "Come, thou Fount of every blessing," that surprising line,

"Praise the mount—oh, fix me on it."

There is nothing for one who lives in the nineteenth and not the eighteenth century, in a civilized neighborhood, and not in the wilds of Tennessee or

Texas, but to change or omit that verse; either of which is an alteration. Watt's Hundredth Psalm runs thus:

"Nations attend before his throne,  
With solemn fear, with sacred joy."

Who would not accept John Wesley's "tinkering,"

"Before Jehovah's awful throne,  
Ye nations bow," etc.?

Again, Dr. Neale translates

"Christ is made the sure Foundation,  
And the precious Corner-stone."

There are those who prefer that a hymn should preserve throughout, when possible, the *form* as well as the spirit of praise or prayer; and rather address itself to the object of worship, than speak *about* him; so it seemed appropriate to turn this into

"Christ, Thou art the sure foundation,  
Thou the Head and Corner-stone."

The "Country Parson" worked himself into a fine frenzy, some few years since, "concerning cutting and carving." Some of his arguments were very good; but he unfortunately chose for his final and triumphant illustration (not knowing the second authorship) John Wesley's modernization of Herbert's "Elixir." The original is a fine poem of the quaint antique style; four verses of Wesley's paraphrase make an admirable hymn, fit to be sung at any place and time, and almost under any circumstances. Here are the two:

HERBERT, 1632.

WESLEY, 1739.

1. Teach me, my God and King,  
In all things Thee to see;  
And what I do in anything,  
To do it as for Thee.

1. The same.

2. Not rudely, as a beast,  
To run into an action;  
But still to make Thee prepossest,  
And give it his perfection.

2. To scorn the senses' sway,  
While still to thee I tend;  
In all I do, be Thou the Way;  
In all, be Thou the End.

4. All may of Thee partake:  
Nothing can be so mean,  
Which with this tincture (for thy sake)  
Will not grow bright and clean.

4. All may of Thee partake;  
Nothing so small can be,  
But draws, when acted for Thy sake,  
Greatness and worth from Thee.

5. A servant with this clause  
Makes drudgery divine;  
Who sweeps a room, as for thy laws,  
Makes that and th' action fine.

5. If done to obey thy laws,  
Even servile labors shine;  
Hallowed is toil, if this the cause,  
The meanest work divine.

We have not Mr. Boyd's essay by us; but he went on somewhat after this fashion: "How besotted, how blasphemous is this! What insane presumption in this anonymous noodle to displace these grand old words with such dishwater doggerel!" A. K. H. B., like some others, would like to put an

embargo on all alterations in the text of hymns. In this case, however, he would have erred somewhat. We need only remind our readers that Herbert's verses are read by a few scholars, while Wesley's paraphrase may be sung by tens of thousands.

One minor point may be noticed. When the names of authors are given in a hymn-book, and we think they ought to be, fully and correctly (here is one great disgrace of our current manuals), the letter *a* following such ascription may indicate any change, however slight, from the original text; and in the few cases where a hymn is substantially altered or "re-made," the word *from* may precede the author's name. This is done in the recent book we have above referred to; and it sufficiently avoids any real violation of literary integrity.

We think these considerations worthy of notice. Truth pushed too far will tumble into error on the other side; and a reform advocated by exaggerated views or unadvised zeal accomplishes its own defeat. Look at both sides; weigh all the facts; then we shall do better. B.

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**Statement of its Affairs on the 31st December, 1865:**

Premiums received on Marine Risks from 1st January, 1865, to 31st December, 1865, ..... \$6,933,146 80  
Premiums on Policies not marked off 1st January, 1865. .... 2,019,324 73

Total amount of Marine Premiums ..... \$8,952,471 53

No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks.

Premiums marked off from 1st January, 1865, to 31st December, 1865 ..... \$6,764,146 30

Losses paid during the same period ..... \$3,659,178 45

Returns of Premiums and Expenses, \$992,341 44

The Company has the following Assets, viz.:

United States and State of New York Stock, City, Bank, and other Stocks ..... \$4,828,585 00

Loans secured by Stocks and otherwise ..... 3,330,350 00

Real Estate and Bonds and Mortgages ..... 221,260 00

Dividends on Stocks, Interest on Bonds and Mortgages and other Loans, sundry notes, re-insurance, and other claims due the Company, estimated at ..... 144,964 43

Premium Notes and Bills Receivable ..... 3,283,801 96

Cash in Bank, Coin ..... 80,462 00

" " U. S. Treasury Note Currency ..... 310,551 78

Total Amount of Assets ..... \$12,199,975 17

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the Sixth of February next.

Fifty per cent. of the outstanding certificates of the issue of 1864 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Sixth of February next, from which date interest on the amount so redeemable will cease. The certificates to be produced at the time of payment, and cancelled to the extent paid.

A dividend of Thirty-Five per cent. is declared on the net earned premiums of the Company, for the year ending the 31st December, 1865, for which certificates will be issued on and after Tuesday, the Third of April next.

By order of the Board,

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Assets January 1, 1866, \$4,067,455 80

Claims not due and unadjusted, ..... 244,391 43

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TOTAL DIVIDENDS paid - - - 419,000

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